March, 1911. New Series. Vol. VII. No. 3.
(Vol. 47 from Commencement.)

PRICE SIXPENCE.
Annual Subscription, 6/-

The Antiquary

An Illustrated Magazine devoted to the study of the Past

"I love everything that's old: old friends, old times, old manners, old books, old wine."
Goldsmith

Contents

London - Elliot Stock - 62 Paternoster Row.
(Published Monthly. Entered as Second-Class matter at the New York Post Office.)

The Antiquary.

MARCH, 1911.

Notes of the Month.

At the meeting of the Society of Antiquaries on January 12 the following gentlemen were elected Fellows: the Rev. A. J. Beanlands, and Messrs. S. Denison, E. Dillon, G. D. Hobson, L. A. Lawrence, H. B. McCall, F. J. M. Palmer, H. Symonds, and R. C. Witt.

⚜ ⚜ ⚜

The London County Council have added to their series of publications dealing with the collections in the Horniman Museum and Library at Forest Hill *A Handbook to the Cases illustrating the Evolution of the Domestic Arts*, in two parts (price 1d. each, post free 2d.). Part I. treats of Agriculture, the Preparation of Food, and Fire-making, including notes on the Andaman Collection; while Part II. deals with Basketry, Pottery, Spinning, Weaving, etc. Each part is illustrated by two plates, and is supplied with a list of books and papers in the Horniman Library which deal with the subjects discussed in the handbook. These admirable little books, which are wonderful pennyworths, have been prepared by the Curator, Dr. H. S. Harrison, and have been edited by Dr. A. C. Haddon, F.R.S.

⚜ ⚜ ⚜

The Society of Antiquaries, at their meeting on February 9, passed unanimously the following resolutions:

"The Society of Antiquaries of London, having received a report on the condition of the Cromlechau at Bryn Celli Ddu and Plas Newydd, and the chambered mound at Plas Newydd, begs to invite the attention of the Marquis of Anglesey to the desirability of placing these most valuable and interesting prehistoric remains under the protection of the Ancient Monuments Act."

"The Society of Antiquaries of London, having heard with regret that the ruins of Beaumaris Castle are in a dangerous condition through neglect and the growth of ivy, desires to suggest to Sir Richard Williams-Bulkeley the urgent need of prompt action which may insure the effective preservation of this historic building."

⚜ ⚜ ⚜

The Somersetshire Archæological Society is conspicuous for the zeal with which it seeks to elucidate and show to visitors the interest and value of its collection in Taunton Castle. The latest of the many handbooks which may be purchased by visitors to the County Museum at Taunton is a pamphlet entitled *Structural Notes on Taunton Castle*, by Mr. J. Houghton Spencer (Taunton: Barnicott and Pearce; price 4d.), in which the author, besides historical notes on the fabric, describes in detail the structural changes which have taken place since the Society bought the castle in 1873. Besides many cuts in the text, there are two admirable plans, which make perfectly clear the present arrangement and disposition of the various parts of the castle, and show the many alterations which have recently been effected at a cost of some £1,050.

⚜ ⚜ ⚜

The Report of the Curator of the Taunton Castle Museum for the year to December 31, 1910, gives full details of these alterations. It also notes that "the largest collection added to the museum during the year is the series of Late Celtic relics discovered at the Meare lake-village in May and June, the result of the researches conducted by Mr. Arthur Bulleid, F.S.A., and Mr. H. St. George Gray on behalf of the Society. These antiquities have been kindly presented by three sisters who own the field—viz., Mrs. Owen Roberts and the Misses Counsell."

⚜ ⚜ ⚜

"Of other acquisitions of local interest," continues the Report, "the Society has been

enriched by a large number of antiquities of the Late Celtic and Roman periods found during quarrying operations on Ham Hill and added to the museum by Mr. Hensleigh Walter, M.B.; a series of relics from Ham Hill, deposited by Mr. A. V. Cornish; the imperial weights and measures belonging to the Taunton Market Trustees (deposited on loan); a large cinerary urn dug up at Small Down Camp, Evercreech, 1827; a series of English silver coins, bringing Dr. Norris's collection up to date, presented by the Rev. E. H. Bates Harbin; a large silver medal commemorating the defeat of Monmouth and Argyll (purchased); coins and tokens presented by Mr. H. Symonds, including a penny of Henry III., struck at Ilchester; and a large series of cores from the boring in search of coal at Puriton, presented by the Bridgwater Collieries Company. Negotiations are in progress for acquiring the buckle and button worn by the Duke of Monmouth at Sedgemoor; these were exhibited for thirty-five years (up till 1902) in the Stradling Collection in the museum."

From the Report of the Council of the Society of Antiquaries of Newcastle-upon-Tyne for the year 1910 we take the following extracts, which show the importance of the work on which the Society has of late been engaged: "The special committee in charge of the excavation at Corstopitum have carried out a vast amount of exploratory work during the past season. Much of this had to be carried down to a considerable depth, so that the surface area exposed was proportionately less. Perhaps the most striking feature has been that of uncovering the eastern side of the large building on Site XI. (see Report, *Archæologia Æliana*, 3rd Series, v., 338), so that the entire plan of the structure is now laid bare. As the work proceeded, unexpected results were obtained. The scale of magnitude on which the building had been projected had already been seen. The vast area of its court, the evidence of the highest craftsmanship in its masonry, its intention, its abandonment, the signs of violence in its dislocated parts, the re-use of its stones carried to other parts of the place, are so many problems added to the fascination of the work of research. Minor finds have again added to the store of facts obtained. These will be detailed in the official report of the year. The work has again been directed by Mr. R. H. Forster, who remained on the spot from first to last, and has had the active support of Mr. H. H. E. Craster and Mr. W. H. Knowles, the latter again undertaking the task of measuring and preparing drawings of the work. The excavations have also had the supervision of Professor Haverfield, who, as in previous years, remained during the vacation with associates from Oxford. At this stage it may not be inappropriate to recall the fact that at the outset of these investigations little else was known of Corstopitum beyond its name as given in the first *Iter Britanniarium* of the Antonine Itinerary and such information as is to be found in Horsley. So far the excavation committee has demonstrated that Corstopitum dated from an early period in the Roman conquest of the Tyne Valley, shared in the vicissitudes of succeeding centuries, and that its occupation continued until the very eve of the departure of the Roman troops from Britain. This of itself already answers one of the purposes for which the excavations were undertaken.

"If the magnitude of the place and the richness of the finds at Corstopitum have called forth general interest, the simultaneous work elsewhere, that has been conducted by Mr. J. P. Gibson and Mr. F. Gerald Simpson, is of great importance. Their discoveries have already added much to our knowledge of the Wall and its accessories, and those of the past year have been of singular interest. What is described as a Roman water-mill was laid bare above the Haltwhistleburn Fort, and details of its discovery were given to our Society early in the year by Mr. Simpson (*Proceedings*, 3rd Series, iv., 167). In our last Report mention was made of the discovery of a mile-castle by Mr. Gibson and Mr. Simpson on the Cumberland side of Poltross Burn. Its site had been conjecturally located by Mr. Gibson close to the scene of comparatively recent explorations. These were carried farther westward, and the work of the spade shortly uncovered the gateway. Mr. Simpson has since laid bare the whole interior of this mile-castle and revealed

features of special importance (*Proceedings*, 3rd Series, iv., 185). Reversing the aspect of Cawfields mile-castle, this one lies on a slope facing north, with the Wall at its foot. It enclosed a series of terraced buildings, intersected by a central street. These give us, for the first time, an example where the internal arrangements of a mile-castle have remained; and by an excavation, conducted with scientific care, successive periods of occupation, destruction, and reconstruction are made manifest. It would be difficult to exaggerate the value of the work pursued by these investigators, year by year, in advancing our knowledge of the Wall and in adding to the attraction of this period of history."

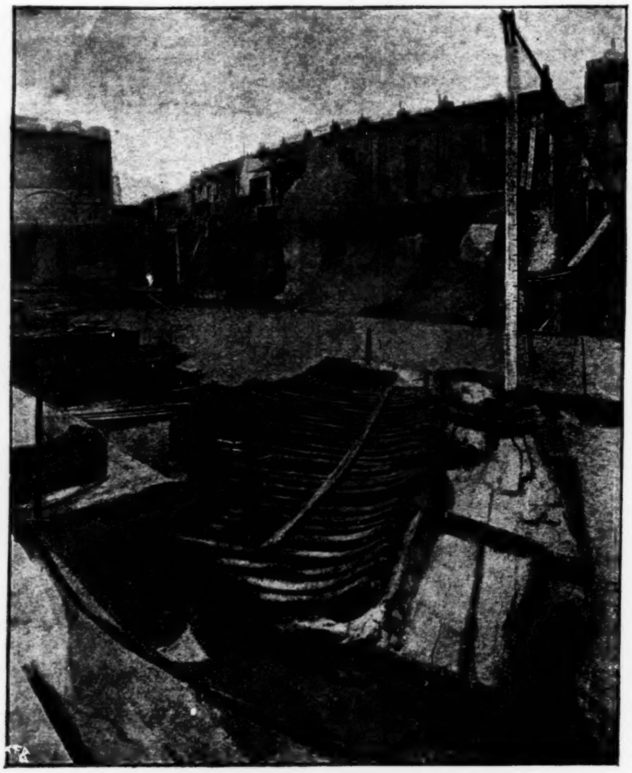
Mr. R. F. E. Ferrier, F.S.A., sends us a very interesting "Statement" which has been issued as to the "formation and progress of a Society called the Great Yarmouth Historical Buildings, Limited, which has been formed to acquire buildings of an historical and antiquarian interest, that they may be restored and preserved for future generations." It appears that "many years since a number of Yarmouth gentlemen acquired the Grey Friars' Cloister, with a view to its preservation and restoration. The building was partially restored, and kept open to the public for many years; but, the number of owners being reduced to three, it was considered desirable that provision should be made for the permanent ownership of this interesting property by a Society comprising gentlemen interested in archæology, and that property adjacent, containing other portions of the cloister, should be acquired for the purpose of its further restoration and completion."

A small private limited liability Society was formed, and the Grey Friars' Cloister was accordingly acquired by it. Shortly afterwards "negotiations were successfully carried through for the purchase of four cottages behind the cloister, in which were portions of the ancient building. A portion of one of the cottages has been opened into the cloister, by unblocking an ancient archway, with most gratifying results; the ceiling of a lower room and the floor of an upper one have been entirely removed, disclosing the original groined ceiling with moulded brick ribs. The bosses uncovered are ornamented with heads and foliage, the centre boss, of particular interest and in a remarkable state of preservation, representing a mitred Abbot. The six corbels from which the groining springs are heads showing the head-dress of the period."

The Society has also acquired a "very old house in one of the rows of the town, which was 'part of a capital messuage' with a frontage to the South Quay. This messuage must at one time have been of considerable importance. The rooms have Early Renaissance oak panelling, and in the lower panelled room is a very rich and elegant pendent ceiling of geometric pattern, with raised plaster ornaments, depicting the vine and various floral designs, having in the centre compartment the arms of James I. The late C. J. Palmer, in his *Perlustration*, vol. ii., p. 344, draws attention to this panelling and ceiling, and gives an engraving of the latter. There is also another very fine ceiling in the upper room of a somewhat similar character. It is proposed to endeavour to furnish the lower room in keeping with its period, and possibly to use it either as a museum or as a committee-room for this Society and the local Archæological Society, the latter having identified itself closely with this movement and taken shares."

In conclusion, the Statement says that "it is humbly suggested that the example of Yarmouth in this direction might well be followed by other towns, so that objects of archæological interest—which will become more interesting and more valuable every year—may be preserved for the benefit, not only of the present generation, but also of their descendants." No dividends, it may be remarked, will be paid upon the shares. The scheme is admirable, and its success in Yarmouth should encourage other places to do likewise. Mr. Ferrier, whose address is Hemsby Lodge, Norfolk, is chairman of the Yarmouth committee, and will be happy to give any further information to those desirous of doing what they can to preserve such fast-disappearing "relics."

We are glad to see that the old Roman boat discovered in the Thames mud on the site of the new County Hall, to the preservation of which we referred in last month's "Notes," has been made the subject of one of the London County Council's publications. In neat pamphlet form, issued in coloured wrapper, price 6d. (Messrs. P. S. King and Son, Westminster), it contains an exhaustive description of the remains of the boat by Mr. W. E. Riley, F.R.I.B.A., the architect of the Council, with historical notes added by Sir Laurence Gomme, the Clerk of the Council. Besides several cuts in the text exemplifying the method of construction, there are four plates—one of horseshoes, spear-heads, etc., found in proximity to the boat; another of miscellaneous objects found in the boat (including coins, nails, fragments of pottery, leather, etc.); a third showing the remains broadside on from the north; and a fourth, reproduced by permission on this page, showing the remains of the boat stern end on. In his interesting historical notes Sir Laurence Gomme suggests reasons for believing that the boat may have been one of Allectus's vessels overtaken and destroyed by the forces of Constantius in their attack upon and capture of London in A.D. 296.



REMAINS OF THE ROMAN BOAT FOUND ON THE SITE OF THE NEW LONDON COUNTY HALL—STERN END ON.

⚜ ⚜ ⚜

The *Bournemouth Visitors' Directory* of February 4 printed a protest from Mr. George Brownen, a well-known local antiquary, against the contemplated "restoration"

of the reredos at Christchurch Priory. Mr. Brownen contends that no tampering with the structure is needed. He writes: "Let us remember that this reredos was erected on the spot long before the Reformation by men who knew how to build it. At its back was, and still is, a supporting wall, to which it was attached by iron dowels and bars. Then, also please recollect that at the Reformation in the sixteenth century many of its statues, etc., were torn and twisted off it by no gentle hands: there are marks still in evidence from its base to the wall holes actually above its parapet or cornice. We contend that the 'cracks,' such as they are, were done nearly 400 years ago, and are no evidence of modern danger. Again, the corroded iron ties with which it is bound to the wall at its rear—these iron bands have become oxidized into ferric oxide by the action of time—that is to say, they have expanded, and hold the fabric with a tighter grip if no one meddles with them; for though oxidized iron is not so strong as metallic iron, yet the expanded oxide has filled some of the ancient cracks made by rough iconoclasts, and the erection is more compact. Then, as to the substitution of copper for iron, I would certainly prefer a copper alloy rather than pure copper, for, besides its ductility and flexibility, the metal copper is very susceptible to ammoniacal matters and corrodes, giving a blue stain and falling off in scales, and becomes smaller in size and less resistant than iron. I have noticed some of the chief objections to this sudden and hasty proposal; there are others that I cannot notice now and hope I may not be required to do so. May I protest against this tampering with, and, I fear, destruction of, our ancient relic until we have absolute proof from other than professional restorers that danger is actual and progressive with the reredos?"

⚜ ⚜ ⚜

On February 14 the Very Rev. the Dean of Gloucester, in the lecture-room of the Royal Academy, lectured on "The Merovingian Abbey of St. Martin of Tours (A.D. 472: A.D. 999), the Model of the Great Churches of the Middle Ages." The Dean is the Honorary Professor of Ancient History in the Royal Academy.

The Vicar of Barking, the Rev. J. W. Eisdell, in connection with his appeal for help in various much-needed parish undertakings, grouped under the title of Barking Church Work Extension Fund—Barking is a big parish, with big needs, but a poor population—has issued an illustrated pamphlet on *The Church in Barking and her Needs.* The writer discusses the history of the famous Abbey of Barking, and briefly notes many historical matters connected with the ancient parish. We are interested to note that the organ, which is said to be in urgent need of considerable work of repair and improvement, was built in part by means of a bequest made in 1770, and that a pupil of Handel was the first organist to use it.

⚜ ⚜ ⚜

We note with regret the death, at an advanced age, early in February, of Mr. J. T. Blight, F.S.A., whose *Ancient Crosses and Other Antiquities in the West of Cornwall* was published so long ago as 1856. His *Churches of West Cornwall with Notes of Antiquities of the District*, liberally illustrated, appeared in 1865.

⚜ ⚜ ⚜

The Rev. Charles E. Laing, Vicar of Bardney, Lincolnshire, has issued a report on the progress of the excavations at Bardney Abbey, which is situated within one and a quarter miles of Bardney Station and nine miles from Lincoln, on the Great Northern Railway Company's Boston line. The report states that the Abbey, with the exception of the south aisle and the south arcade, has been cleared, and the excavations show that the old Norman church consisted of a presbytery, four bays with aisles, stopping short at the east end, transepts of three bays with eastern chapels, and a nave of nine bays with aisles. It was 260 feet long, 61 feet wide, and 150 feet across the transepts. The assumption of archæologists is that the church was built slowly, the presbytery having been commenced in early Norman times. The north transept and one bay of the nave were built afterwards, four bays early in the thirteenth century, and the west front about the year 1240. The high altar must have been against the east wall. The choir occupied the two western bays of the presbytery,

and the nave altar was between the first pair of pillars in the nave. The monumental slabs at present number forty-four, and there are many more to be uncovered in the south aisle of the nave. One of them is in memory of Richard Horncastel, Abbot from 1466 to 1507.

Mr. J. E. Pritchard, F.S.A., of Bristol, some time ago, says the *Western Daily Press*, discovered in London a seventeenth-century pictorial map of "The Famous Citie of Bristoll with its Suburbes." This map, which is by James Millerd, is probably of about 1670. It was well reproduced, with topographical notes, in the *Western Daily Press* of January 13 last.

The sixty-third annual general meeting of the Somersetshire Archæological Society will be held at Frome on July 18 and the two following days, under the presidency of Lord Hylton, F.S.A.

In connection with the London County Council's work of indicating the houses in London which have been the residences of distinguished individuals, a tablet was affixed on February 14 to No. 32, Soho Square, W., where at one time Sir Joseph Banks, President of the Royal Society, lived. The tablet is of blue encaustic ware.

Among recent newspaper articles of interest on antiquarian subjects we note a long article on the important German "Excavations at Samaria" in the *Times*, February 8: "The Town Walls of Shrewsbury," by Mr. R. E. Davies, in the *Shrewsbury Chronicle*, February 3; "The Antiquities of Heavitree Church," by Mr. Karl Cherry, in the Exeter *Express and Echo*, January 25; and "East Anglia's Rulers: a Glimpse into History," in the *East Anglian Daily Times*, February 8.

On the Ballowal Cairn at St. Just, and on Inverted Urns.

By J. Harris Stone, M.A., F.L.S.

ST. JUST is a little quiet, neat, well-to-do, particularly clean-looking, grey market town. The parish contains 5,646 inhabitants,* and possesses a capital literary institution, some good shops, a church of more than ordinary interest, the most perfect old Cornish amphitheatre which remains to remind us of the ancient miracle plays, and is the centre for visiting a great many objects of interest to the antiquary, and also to the lover of fine, wild, coast scenery.

The countryside around St. Just is honeycombed underneath the surface with the galleries of tin-mines. Above-ground the outward and visible signs are many. The ugly remains of the tall square engine-houses, much dilapidated and disembowelled, their contents having years ago been sold for old iron, surrounded by heaps of untidy débris and mine-refuse, meet the eye wherever it is turned. So accustomed have the majority of the Cornish people become to these ruins, that as they pass along the commons or on the road they take no heed of them. On strangers, however, they must always leave a lasting impression—an impression, I am sorry to say, of indescribable melancholy. Mine after mine is passed, each blazoning abroad, plain for all folks to see, that it is a total failure. Thus they stand, no sign of life about them, most eloquently mute. Sad memorials are they of past human energy and enterprise, intellectual and physical—all passed away, useless and forgotten. The natural thought is, "What has become of the numerous mining population who wrought these mighty works, delved in the bowels of the earth, and by the sweat of the brow won treasure in the form of tin? What has become of the proud race of stalwart tinners of whom we read that in ancient days they formed a separate caste above the common tillers of the soil, and who lived under direct royal protection, with special laws of their own?" The answer is well known. You may seek

* In 1841 the population of the parish was 7,048.

them where mines pay all over the world—in South America, the States, South Africa, Burmah, and elsewhere. The descendants of tinners for over two thousand years, at least, have had to leave their own native country because it could not support them, just as their Celtic cousins in Connemara have had to do, but not for the same reason.

All over this part of Cornwall the self-same tale is readable—the tale of an industry which for the present, at least, has gone, if not for ever. You may have travelled in a country devastated by recent war; you may have seen Strasbourg and France in 1871, as I did; you may have witnessed the terrible effects which an earthquake in ten seconds produced; you may have seen the blackened ruin of a city after a swift consuming conflagration passed over it: but none of these experiences is to the thoughtful person (as distinguished from the emotional) so calculated to depress the passer-by as the sight of a country mutely suffering under the desolating effects of a decaying and decayed industry, more especially as here, where the decay arose, not from within, but from without; not from feebleness or senility on the part of the workers, or from antiquated methods of working, but from external circumstances over which there is no control, and from the effect of which there is no remedy.

Though most people regard those ruined and dilapidated engine-houses and mine-works as eyesores, some think otherwise. A German lady, for example, who travelled through this district, said she mistook them for the fine ruined castles of Cornish Barons, a remark one quite understands, for they look not at all unlike the ruined castles one sees on the Rhine.

The recent appreciating value of tin and copper may have temporarily led to adventurers restarting a few of these old mines, but I very much fear the wave of prosperity will not attain any volume or be at all likely to last.

A friend of mine in St. Just, who is an enthusiastic antiquary, kindly took me to see what I should never have found myself. Just a short walk from the town is the "St. Just United Mines," and amid the débris from the workings, which here covers the land, lies hid, almost completely buried beneath brambles and bracken, a very good specimen of the ancient barrow. This old Ballowal * burrow is situated near Carn Gluze (the "grey cairn"), and one can still make out the enclosing wall of rudely-shaped granite, and can get down with some difficulty, owing to débris, into the remains.

The Ballowal cliffs rise to a greater height than Cape Cornwall, and are a favourite resort of the St. Just people on summer and autumn evenings, who go there to enjoy the magnificent views from the summit. These "Ballowal burrows," as they are called, were pronounced by the late Mr. W. C. Borlase † to be the most perfect he had seen. They have become sadly dilapidated since his time, and my account of them is mainly taken from what he saw and wrote in 1878. To describe them accurately now in their present state of decay would be impossible. Like all the similar invaluable remains of the past in this part of Cornwall, they are fast losing all traceable individuality. Very sad this is, but true.

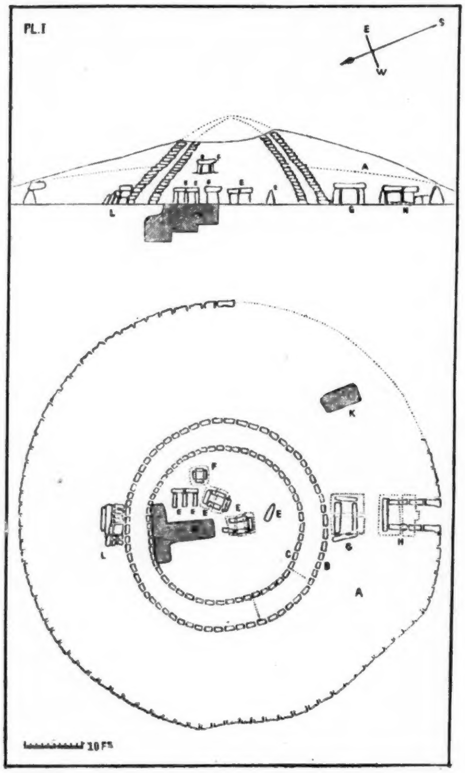
Mr. Borlase, who discovered and explored the cairn in August, 1878, set some miners to work on the very summit of the promontory, some two hundred yards from the edge of the cliff, and within the lines of a cliff castle. The "St. Just Amalgamated Mines," he writes, ‡ "have thrown to the surface an enormous pile of refuse—to the height, in some places, of more than 20 feet." He caused the workmen to drive a trench from the outside of the whole mount towards the point where the surface stones appeared on the top. At a distance of 10 feet from the extreme edge of the mount a wall was un-

* Ballowal (in Cornish Bal-huel) = "the mine work."

† William Copeland Borlase died in London, March 31, 1899, aged fifty years. He was born in 1848 at Castle Horneck, Cornwall, for which county his father, Samuel Borlase, was a magistrate and Deputy Lieutenant. He represented East Cornwall as a Liberal in the 1880-1885 Parliament. He was a distinguished archæologist, and President of the Royal Institute of Cornwall from 1877 to 1899. He was the author of *Nænia Cornubriæ* (1872) and *The Age of Saints* (1893). His great-great-grandfather was Dr. William Borlase, the famous Cornish historian and antiquary—another example of the hereditariness of aptitude in a peculiar line of research.

‡ *Journal of the Royal Institution of Cornwall*, vol. vi. (1878-1881), p. 194.

covered, formed of massive blocks of granite, some of them being 7 and 8 feet long, set on edge contiguously, and supporting a second layer placed horizontally on their top. The height of this outer wall averages 4 feet, and it formed at once the enclosing ring and the basement of the immense pile of stones which lay within. The workmen then reached a second wall, resting, like the been not less than 16 feet. On breaking through the second wall, at a distance of 4 feet within it, a third wall was uncovered, also built in the beehive manner, but more perpendicularly than the others, and of smaller stones. The central circle which this last wall enclosed was 26 feet in diameter, making the whole tumulus have a diameter of from 70 to 80 feet. Within the third wall



BALLOWAL CAIRN.

EXPLANATION OF THE LETTERS IN THE PLAN OF BALLOWAL CAIRN.

A—Outer ring, pile of loose stones 18 to 20 feet in breadth.

B—Second wall on unmoved ground, surrounded at its base by a stratum of ashes and charred wood.

C—Third wall, built in beehive manner, more perpendicularly than the others and of smaller stones.

D—Pit or grave sunk in unmoved ground.

E—Five small stone cists of extremely neat construction.

F—A sixth cist at a height of 5 feet above the ground, measuring 1 foot square.

G—Grave, 5 feet 6 inches long by 2 feet 3 inches broad, formed of granite slabs, and roofed in by the two covering stones. The grave was 3 feet deep, paved at bottom by a single stone.

H—[Three feet from this last grave, and between it and the south-west side of the ring] a finely-constructed chamber, 5 feet long, 3 feet 9 inches broad, and about 3 feet 6 inches high, covered in by two slabs, and connected with the external ring by an uncovered passage 6 feet long, paved throughout. Beneath the pavement were found quantities of burnt human bones of adults and fragments of broken pottery.

K—A plain earth-cut grave, 5 feet long by 3 feet 6 inches broad.

L—An empty cist, 8 inches deep to the top of a paving stone 1 foot 6 inches square.

former, on the unmoved ground, and surrounded at its base by a stratum of ashes and charred wood. This inner circle was 11 feet in height, and neatly constructed in a beehive form, with layers of square or flat stones. The masonry was of the rough dry type common to other beehive huts of the district. According to the original design, Dr. Borlase judged the height of the central cave to have a T-shaped pit or grave was found in the uncovered ground. The depth at the south-west end was only 3 feet, but it was found to be descending by two steps, each 18 inches deep, until the floor at the other end was 6 feet under the surface. "From the fact that here, as in other graves in the district, no bones were found, I concluded," says Dr. Borlase, "that inhumation was the mode

of burial." Round the edge of these graves he discovered no less than five little stone cists and several small urns. Between the outer wall and the second he also found an empty cist, 8 inches deep to the top of a paving stone 18 inches square, and also a plain earth-cut grave (5 feet long by 3 feet 6 inches broad) to the south-east.

Through the courtesy of the Council of the Royal Institution of Cornwall, I am able to give a reproduction of the Ballowal Cairn which appeared in their *Journal* (No. xxi., November, 1879).

Mr. W. C. Borlase comments upon the fact that so many of these ancient cemeteries lie along the summits of the western cliffs, and "in especial the rearing of this immense tumulus on the highest point of what was held to be the westernmost cape, as a relic of, if not solar worship, still, of a superstition connected with, or inherited from, such a worship—a tenet, that is, of that sepulchral religion which obtained among the nations of antiquity, and which connected the setting sun with death." I have no doubt myself, from what I have observed in other counties of England and in other countries, that this inference is correct. The west has been always held as the death quarter in nearly all ages. I fancy the superstition lingers to the present day, the north and east sides of churchyards being not so popular for interments as are the west and south.

I was some years ago the sole executor of the Rector of a country parish in the Midlands,* and before he died my old friend particularly asked me to see that he was buried at the extreme limit of the north side of the churchyard, in order, as he said, to set the example in overcoming this superstition, and also, as he remarked with a smile, "that I may see they all get up at the right time, and *who* they are that do get up." I need hardly say I rigorously carried out his instructions, and my old college friend lies in the extreme north-west corner of his churchyard, quite away from all the former Rectors, who are buried at the south-west.

* Mackworth, near Derby.

(*To be concluded.*)

Some Roman Festivals and Customs: Ancient and Modern.

By E. C. Vansittart.

Roma, Roma, Roma!
Roma non è più com' era prima.

CAPITAL of Republic, Kingdom, and Empire, then seat of Catholic Christendom for centuries, Rome is full of traditions, customs, and usages, which, to the careless observer, are mere modern habits, but to the student and patient investigator prove never-failing mines of fresh interest. Survivals of the past crop up as modern peculiarities, and, *vice versa*, modern peculiarities clothe ancient laws and practices. Pagan feasts were converted into Christian festivals, the dates being, in many cases, only slightly altered, or modified to suit the requirements of the Romish Church; ancient customs gave rise to proverbs and catches which are in daily use, but unless these are severally traced back to their origin, they lose much of their significance. Few studies are more fascinating, and in this paper I have endeavoured to account for some such survivals of bygone days, which long residence in the Eternal City has brought to my notice, ere the tide of twentieth-century bustle overwhelms them.

To begin with a few of the *festas*, which are clearly descended from pagan times. Amongst the gifts invariably made to children at the *Befana* (Epiphany, which takes the place of our Christmas), the lower classes are wont to include an orange or a pine-cone wrapped in gilt or silver paper, which makes it glitter and shine. These and the special sweets used at this season, such as *torrone, panforte, pangiallo*, etc., are merely the modern outcome of the so-called *Manuscula Januarii* which the ancient Romans, very much at the same date, exchanged amongst friends. These gifts tooks the form of sweets and cakes, while poor clients used to send their patrons offerings of figs, dates, and other dried fruits, often stuck over with silver or gilt tinsel.

About three miles out of Rome, near the old Via Appia, there exists a small church dedicated to the Annunciation, which, owing

to its restricted size, is vulgarly termed *l'Annunziatella*, or "the Little Annunciation." Hither, every year at daybreak, on the first Sunday in May, crowds of the Roman populace resort. Mass is celebrated in the little church situated in the midst of flowery meads; eatables and fairings can be obtained at the rustic booths improvised for the occasion, and the morning passes gaily in feasting and carousing. Part of the revellers return to the city at midday, the rest at sunset, singing songs and *stornelli*, accompanied by guitar or mandoline. By many this popular open-air festival is regarded as a survival of the pagan *Florealia*, which began three days before the Calends of May (on April 28), and lasted six days, held in honour of the goddess Flora, the Virgin being her modern substitute. Others assert that traces of the *Florealia* are to be found in another sacro-profane *festa*, known as that of the *Divino Amore*, which falls at Whitsuntide, familiarly called *Pasqua rosa* or *delle rose*, from roses abounding in this month. On this occasion carts, carriages, conveyances of all sorts, drawn by horses, mules, and donkeys, all gaily bedecked with bells, feathers, and paper flowers, convey the holiday-makers to the insignificant church of the *Divino Amore;* songs fill the air with inharmonious melody, drowned by accompaniment of every sort of portable musical instrument, ranging from the tin whistle to the flute or fiddle. For eight miles across the Campagna the crowd wends it way; then, after the service has been performed in the little old building, feasting and revelry go on until it is time to return. In the interval prizes for the best-decorated vehicles are awarded amid much excitement and many heartburnings. As the sun declines, the return journey begins, and from outside the Lateran Gate the merrymakers are awaited by crowds, who line the streets to watch the fun, and see the men's hats, women's raven tresses, and even the horses' heads, decked with the artificial flowers purchased at the fair held in front of the *Divino Amore*, consisting of paper roses and brilliant green leaves, set on fine wire stalks, which make them shake and tremble at the slightest movement. This may be an outcome of a festival held in old days on May 15, in honour of the birthday of Mercury, to whom a temple on the Appian Way was dedicated, at which merchants offered sacrifices, afterwards sprinkling their goods with water from the River Almone (sacred to Mercury), to insure—as Ovid tells us—good luck and heavy profits.

On fine October Sundays, Roman families of the present spend the day outside the gates, the wealthier members of the community resorting to their villas or *vigne*, the poorer to one of the numberless open-air *trattorie*, feasting, dancing, and singing. These *Ottobrate* are assuredly a continuation of the *Baccanalia* held by their forefathers in honour of Bacchus, to celebrate the vintage in October.

Till within a few years ago, on June 13, the festival of St. Anthony of Padua, when the strawberry season was supposed to end, it was customary for the young women who gathered the fruit to celebrate *il trionfo delle fragole* (the triumph of the strawberries). The so-called *trionfino* consisted of a large flat basket, in which, upon a bed of silvered leaves, was placed a statuette of the saint, surrounded by a number of small silver baskets filled with choice strawberries. This trophy was borne upon the heads of the handsome Roman *popolane*, who from time to time relieved each other. The procession started from the Campo dei Fiori, and marched through the principal streets of the city amid a crowd of strawberry-pickers, singing graceful *ritornelli* in honour of St. Anthony and of the strawberries, to the accompaniment of tambourines. Bartolomeo Pinelli, the famous Roman artist, has immortalized the *trionfo delle fragole* among his drawings of local customs. A close analogy can here be traced to the feast in honour of Adonis, when silver baskets, full of every kind of fruit, were offered to this deity, symbolizing, according to Theocritus, the gardens in which it ripened.

Among the ancient Romans it was an annual institution for every family to give a banquet, to which only near relatives were bidden. On this occasion family feuds were healed, and all envy, hatred, and malice, laid aside; as an emblem of restored harmony, gifts were interchanged. This ceremony took place during the festival known as

Carisia, held in honour of the goddess Concord, and was celebrated during the eight days preceding the Calends of March (February 22 to March 1). Not at the same date, but on June 24, eve of the Festival of St. John the Baptist, the modern Romans of the lower classes assemble for supper, the guests being restricted to members of the family, and their *compari* and *commari* (godfathers and godmothers). At this gathering, too, all rancour and quarrels are made up, and peace and good-will reign in their place. Snails and roast sucking-pig invariably grace the board on this occasion.

The habit of servants, waiters, and dependents, wishing their superiors a *buon feragosto* on August 15, just as they do a *buon anno* (happy new year) on January 1, and being tipped in return, is rapidly dying out; this, surely, was a survival of the old Roman's *Bonas Ferias Augustales*, when gifts were interchanged.

Before drinking, the ancients were always careful to pour out a libation to the gods; nowadays, carters and drovers, on calling for a drink, invariably rinse their glass with a small amount of wine, and throw the liquid on the ground, thus fulfilling a twofold purpose: a propitiatory offering and prosaic cleansing.

The popular Roman proverb, *Nè di venere, nè di marte, non si sposa, e non si parte*, is but a superstition inspired by the *fasti* or *nefasti* days of the ancients. This belief is still strongly prevalent in Rome, Tuesday and Friday being regarded as unlucky days; on them no servant will be induced to enter a new situation, and the women of the people are firmly persuaded that a piece of work begun then will either never be completed or turn out a failure. Even among the higher classes, few will consent to be married or to start on a journey on the third or fifth day of the week.

Passing through some of the unfrequented thoroughfares in Trastevere or the Borgo on May 1, you may yet see a chair on which children place, in many a doorway, a flower-decked statue or picture of the Madonna, sometimes with a light burning before it. Every passer-by is asked to contribute a few *soldi* to the improvised shrine. If a young man goes past, the children sing:

Belli, belli giovanotti,
Che mangiate pasticiotti,
E bevete del buon vino,
Un quattrino sull' altarino.

Handsome, fine young men,
Who eat pasties,
And drink good wine,
Lay a halfpenny on our little shrine.

If a woman:

Bella, bella donna,
Un bajocco alla Madonna!

Lovely, lovely woman,
Give us a penny for the Madonna.

If a girl:

Bella, bella zagazza,
Un quattrin per la pupazza.

Beautiful, beautiful girl,
Spare a halfpenny for our image.

May not this be a survival of the old Roman May Day custom of decking the *Lararium* and its little figures of household gods with wreaths and garlands of fresh flowers?

Essere ridotto al verde (to be reduced to green) is a strange expression used to denote the condition of one who has undergone several financial losses, and is on the verge of ruin. Why green should have been chosen to signify loss, since in Nature it is the emblem of growth, strength, and hope, it is difficult to imagine; but from time immemorial green has borne this sense in the Italian language. Petrarch, in Sonnet xxxi., to express loss of all hope, says: *Quando mia speme, già ridotta al verde;* while Dante puts it: *Mentre che la speranza ha fior di verde.* In former times bankrupts were distinguished by wearing green hats. The ancient Romans had a similar phrase in the words *herbam porrigere*, denoting absolute despair, which had its origin in the fact that when, in warfare, a besieged garrison capitulated, they were wont, as a sign of submission, to present a handful of grass to the victor, thus signifying that they yielded up even the mother earth, which held the ashes of their dead.

Leaving these relics of the past, we come to some more modern customs, peculiar to the Romans of the present day, such, for instance, as that which obtains in the villages round Rome (and till quite lately used to take place in the city itself), on the marriage of an elderly couple, or of a widower, in the

lower ranks of life. Friends and neighbours have a strange way of serenading them. On the wedding-night they march to the house of the newly married couple, several hundred strong, carrying lanterns and torches; cow-bells, penny whistles, tin trumpets, pots, pans, and kettles, are pressed into service, mingled with hooting and screaming, to produce a noise, and ironical cheers, and cries of *Viva i sposi!* ("Long live bride and bridegroom!"), are continued until the luckless pair show themselves. In order to carry out this demonstration, which is known as *la scampanacciata agli sposi vecchi*, special permission has to be obtained from the authorities, who decide at what hour it is to begin, and how long it is to last, and police agents are told off to see to the observance of the law. Last of all, a large earthenware pipkin is thrown against the house door, its crash being the finale. The next day the newly married couple receive their friends in state, and are congratulated on the "serenade" given in their honour!

Credulous *popolane* in the poorer quarters of the town hold to the belief that on the night of the Ascension Christ Himself descends to bless the wheat-fields. The Madonna, too, is supposed to come down. In those families which continue the traditions of their fathers, a small basket containing a new-laid egg and a burning lamp is placed outside the window to be blessed by the Madonna; the shell of the egg thus blessed is broken on Ascension Day of the following year, and the egg is then discovered to have been turned into *cera vergine* (virgin wax)! This must now be carefully kept in cotton-wool on the chest of drawers or other safe place, and will act as an infallible talisman against lightning or sickness. In some houses a pail of water is also put outside the window, which, having been blessed by the Divine visitants during the night, is devoutly drunk the next morning as an antidote to toothache.

Far il verde is the name of a popular game in Rome; it belongs to early spring, when trees and grass are putting on fresh green. Then a young man makes a compact with a maiden to "wear the green"; they decide how long it shall be carried on for, and the nature of the fines to be levied on its non-observance. After these preliminaries are settled, they must each remember to carry about, at home or abroad, a fresh geranium leaf. When they meet, one asks the other rapidly, *Avete il verde?* ("Have you the green?"), and demands, *Fatte vedere il verde!* ("Show the green!"). The leaf must be instantly produced, and rubbed against a white wall or other light-tinted surface to prove its freshness; if it does not produce a green stain, or if it has been left at home, a fine has to be paid. This game lasts several weeks, and is more usual among the upper than the lower classes; it often leads to an intimacy ending in matrimony, and therefore may not be entered upon without the consent of the girl's parents.

Pungent mother-wit abounds in proverbs familiar to the lips of the Roman populace. Some have historical origins, such as: "It is no longer the time when Queen Bertha span"; "To do more than King Charles of France"; "To be related to the Seven Sleepers." More commonplace are—"One must save the goat and the cabbages"—*i.e.*, "One should make use of one party, and at the same time try not to injure the other." "Every plant is known by its seed"—*i.e.*, "A man is known by his deeds." "To be farther removed from a thing than January is from blackberries"—*i.e.*, "miles apart." "The nest built, the brood dead"—*i.e.*, "To build for others."

Some "Bygones" from Cambridgeshire and Adjacent Counties.

By G. Montagu Benton, B.A.,

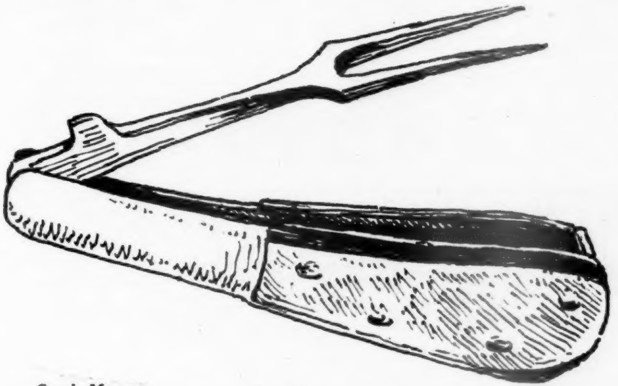
With Illustrations (and Occasional Notes) by W. B. Redfern, D.L.

I.

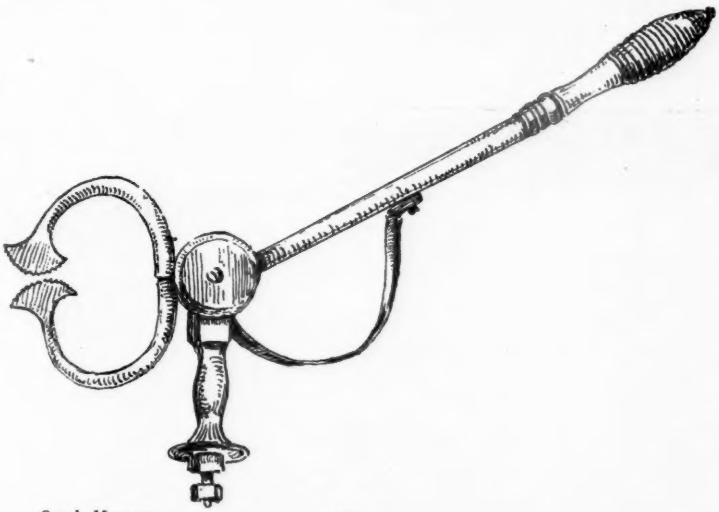
THE term "bygone" has not unappropriately been applied to those objects which were in common use from fifty to a hundred and fifty years ago, but which are now either obsolete or no longer made by hand. It is only within the last few years that museums and

private collectors have realized the importance of these relics, and owing to their having been, when discarded, destroyed as useless, many objects which were formerly to be found in almost every household are now rarely met with.

Much of the work of local blacksmith and carpenter possessed a distinct individuality and charm, before industries became centralized and the introduction of machinery deadened the artistic faculty inherited from the Middle Ages. But it is not only from an artistic point of view that these "bygones" are interesting, for some of them are purely utilitarian, and possess, therefore, little beauty: they have also a real archæological value in linking us to what has been well called the remoteness of the immediate past.



Camb. Museum. FIG. 1.

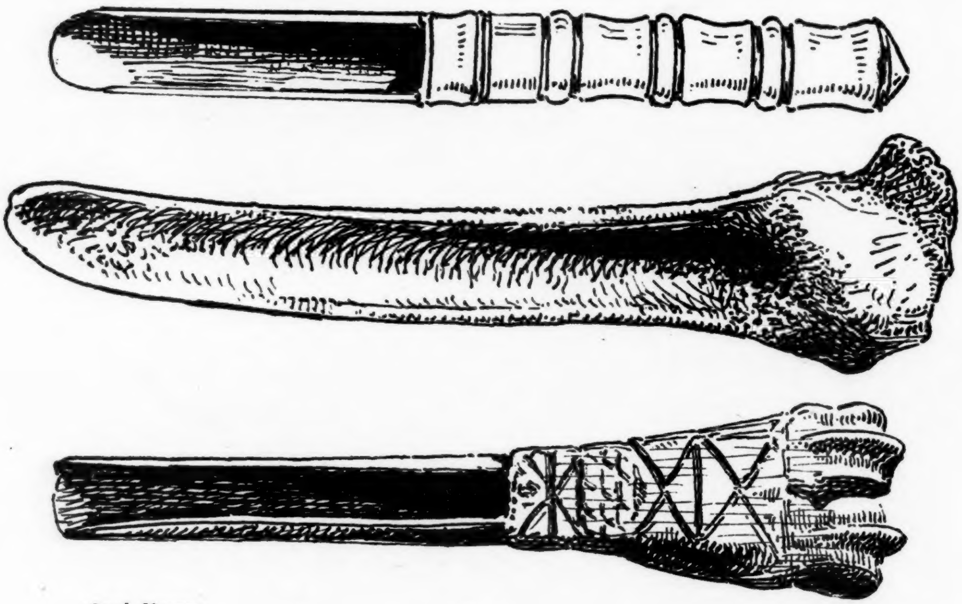


Camb. Museum. FIG. 2.

The exceedingly miscellaneous character of these late antiquities renders them difficult to group, and any attempt to adequately treat the subject in the space at our disposal would

reduce our remarks to a mere catalogue. At the risk, therefore, of apparent arbitrariness in our selection, we propose in the following articles to deal with some of the more miscellaneous objects which have come under our notice, and which are more or less of local interest: those things which can be more or less grouped, such as smoking and lighting appliances, will be reserved for separate treatment. Some of the specimens we shall illustrate hardly come under the category of "bygones," but they are sufficiently related to allow of our including them. With few exceptions, the originals are preserved at Cambridge, either in the Redfern Collection or in the collection of the University Museum of Archæology.* For permission to illustrate the latter we are indebted to the kindness of the curator, Baron A. von Hügel.

Knives or cutting implements have of necessity been used by man from his earliest days, and a representative series would range from the chipped flint knife of prehistoric times to the Sheffield production of our own day. But table-forks are comparatively modern, for although forks were known as early as the fourteenth century, they were only used for fruit, etc. Thomas Coryat, who died in 1617, is said to have introduced the table-fork into England from Italy. At first it was customary for guests to provide their own, and folding forks were made so that they could be carried in the pocket. The one illustrated (Fig. 1) was dug up in



Camb. Museum.

FIG. 3.
The top specimen is of ivory, the other two of bone.

* Cambridge fully realizes the value of these "late antiquities," but at present there are many gaps in the University collection. In the new Museum of Archæology and Ethnology, the first block of which is now nearing completion, adequate space will no doubt be provided for "bygones." May we therefore urge those who are likely to come across objects, apparently however trivial, which are now obsolete or fast becoming so, to present them to the Cambridge Museum? Donors may rely on a warm welcome being accorded to their gifts.

Interesting collections of East Anglian "bygones" will also be found in the museums at Bury St. Edmunds, Saffron Walden, and Colchester.

Sidney Street, Cambridge, in 1901: the handle is of bone, and, as will be noticed, it has only two prongs. This is a characteristic feature of early forks, and although examples with three prongs were also made, those with four prongs did not come into general use until the beginning of the nineteenth century.

Then clatter went the earthen plates—
"Mind, Judie," was the cry;
I could have cop't [thrown] them at their pates;
"Trenchers for me," said I,

"That look so clean upon the ledge,
And never mind a fall;
Nor never turn a sharp knife's edge;—
But fashion rules us all."

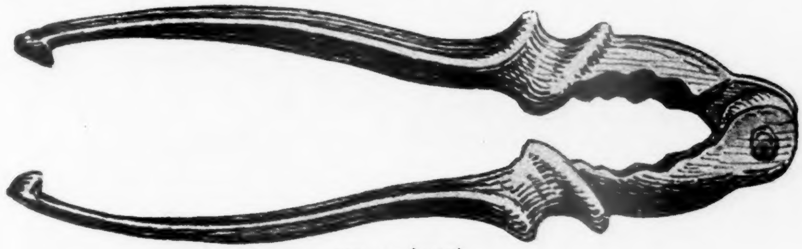


FIG. 4*a* (IRON).

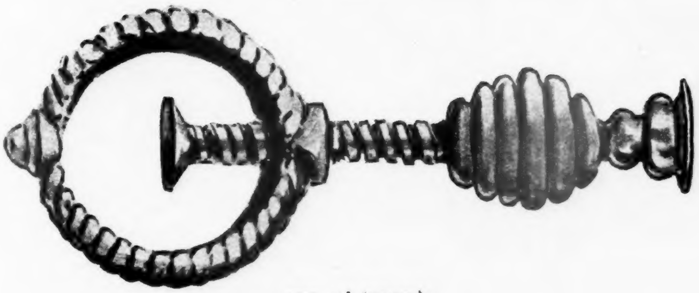
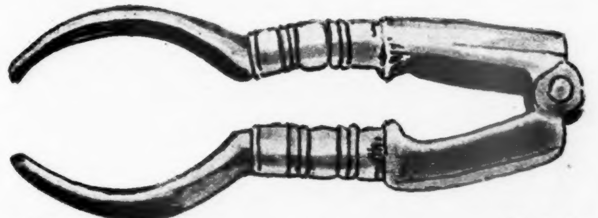


FIG. 4*b* (BRASS).



Figs. 4*a and* 4*c*, *Camb. Museum*.] [4*b*, *Redfern Coll.*

FIG. 4*c* (BRASS).

Earthenware plates are almost a modern luxury. To well into the nineteenth century wooden platters were used by the poorer people, pewter and earthen plates only being found in the better-class houses. Bloomfield refers to these homely utensils in his ballad, "The Horkey":*

* "Wild Flowers" (1809), pp. 36, 37.

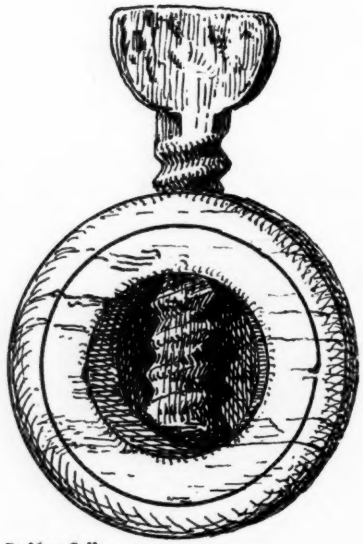
Examples of these trenchers are preserved in the Colchester Museum. One consists of a disc 8½ inches in diameter, with broad, flat rim: it came from near East Dereham, Norfolk, and the original label states that they were "formerly much used when the harvestmen and hired servants were boarded in farm-houses."

Farm-labourers used formerly to carry salt, as well as sand, in horns. A salt-horn is preserved in the Cambridge Museum: it consists of a truncated cow's-horn, provided with cork stoppers.

In these days of steam laundries the old-fashioned glass "calender" is wellnigh forgotten. They are mushroom-shaped, and were used for giving a gloss to linen after ironing. There is a specimen, with moulded handle, in the Colchester Museum.

It is only within recent years that loaf-sugar has been sold in cubes ready for use; previously every housewife had to cut her sugar from the loaf. For this purpose she possessed a small pair of steel nippers, still familiar objects to most people. Nippers on a larger scale were also formerly fixed to the counter in grocers' shops (Fig. 2).

Apple-scoops (Fig. 3), to within forty or fifty years ago, were frequently made from the shank-bone of a sheep, their handles being often incised with criss-cross lines, etc.

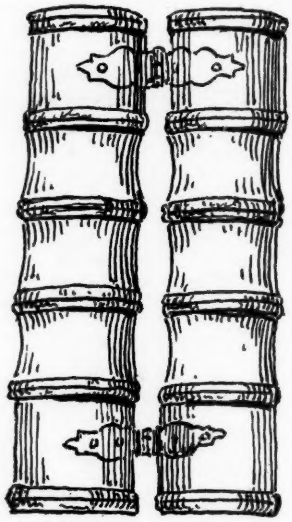


Redfern Coll.

FIG. 4*d* (WOOD).

Sometimes they were carefully turned in bone. The survival of primitive ornament on these and similar objects is extremely interesting; the style goes back, as the late Mr. Romilly Allen pointed out, to the time of the Roman occupation of Britain.*

The archaic appearance of these scoops is emphasized by the fact that one has been



Camb. Museum.

FIG. 5.

seen in a certain provincial museum labelled as a Saxon dagger!

Nut-crackers (Fig. 4) of seventeenth and eighteenth century date are often of beautiful design. In some cases they are circular, pressure being applied by means of a screw: an example is shown (Fig. 4*b*) in which the screw terminates in a seal. A common form in use a century ago, made of wood, is also illustrated (Fig. 4*d*). This specimen is of especial interest, as it was found in the pocket of the famous Mrs. Elizabeth Woodcock, when she was rescued alive in 1799, after being enveloped in a snowdrift for eight days at Impington, near Cambridge.

Fig. 5 represents a peculiar form of kettle-holder: this example was in use in a Cambridge inn to within a few years ago. It is made of a cylinder of turned wood, split longitudinally, the halves being hinged together.

* See the *Reliquary*, N.S., vol. ix., p. 164.

The Hospitals of Kent.

III.—ST. JAMES'S, NEAR CANTERBURY.

(*Concluded from* p. 19.)

BY ARTHUR HUSSEY.

WHEN John, the King of France, returned through Canterbury on July 4, 1360, he made offerings at the shrine of St. Thomas, and also gave two nobles (13s. 4d.) to the Hospital of St. James (*Gentleman's Magazine*, September, 1859, p. 277).

John Bryan, mason, of the parish of St. Mary at Northgate, died in 1401, being buried in the Church of St. Gregory, and was a benefactor to all the religious houses and hospitals in Canterbury, giving—"To the Sisters of St. James's 3s. 4d." (*Consistory*, vol. i., fol. 11).

Edmund Haute, by his will, proved October 9, 1408, gave to the Sisters of St. James's, near Canterbury, 20s. He was buried in Christchurch, and left a bequest to all the hospitals at Canterbury (*Consistory*, vol. ii., fol. 17).

Prior John de Wodensburgh (1411-1427) in the year 1414 held a Visitation of the Hospital, and afterwards drew up new regulations for its governance, when it would seem, as in the case of the Hospital of St. Lawrence, there were both Brothers and Sisters in the Hospital of St. James.

"New regulations made after the Visitations of the Hospital of St. James, near Canterbury, by the Prior of Christ Church:

"John, by divine permission Prior of the Church of Canterbury, Warden and Visitor of the Hospital of St. James, near Canterbury, of our foundation, to our beloved the Brethren and Sisters of the Hospital, greeting. At our recent Visitation made of the said Hospital, that it may be profitable to the correction and usefulness of the same Hospital, both in spiritual matters as in worldly affairs, in virtue of your obedience we require you to keep inviolate for all future time, as follows:

"1. We order and require that all the Brethren and Sisters of the Hospital shall attend at the chapel within their precincts, every day keep the canonical-hours and mass in the said chapel, said and celebrated in their hearing, unless by reason of their business or other reasonable cause, they are allowed by the head of the same Hospital to be absent at those times.

"2. Further, we order that the number of Chaplains by the ancient regulations of the Hospital shall be sufficient for the needs of the Hospital. That the Chaplains in the chapel celebrate the divine hours properly daily, except by lawful hindrance, saying the canonical-hours in a loud voice, so that the Brethren and Sisters then present may be able to hear, as they say the same, striking the same note according to the custom used in the Hospital from ancient time.

"We further appoint and order, that the Brethren and Sisters of the Hospital shall refrain from talking in their chapel, under pain of punishment; and each one of them every day shall say, with devotion, the Lord's Prayer; with the Salutation of the Angel to the Blessed Mary, as our predecessors in their visitations enjoined and required if it can be conveniently done.

"3. That no one shall be received as a Brother (*in fratrem*) or anyone as a Sister of the Hospital, without the knowledge and approval of the Prior of the Church of Canterbury for the time being; and the same we require of the Chaplain of the Hospital.

"4. To these we require that a chest shall be placed in a secure place within the Hospital, secured by three different locks and three different keys, of which keys the Prioress shall have one, one of the Brethren of the Hospital a second, if it be possible chosen by his Brethren, otherwise one of the Sisters appointed by the greater part of her fellow Sisters, but the third key the Cellarer of the Hospital shall have. In that chest shall be kept the common seal of the Hospital, with all the writings, charters, and deeds of the same Hospital.

"5. That in the aforesaid Visitation, we have learnt the present Prioress of the Hospital has been accustomed, and is accustomed, to receive solely, all the rents and income of the Hospital, without the knowledge of her fraternity, and likewise without consulting them to expend the same. We will and require that henceforth shall be

brought to the said Prioress (and whoever shall be for the time being in the Hospital), no sums of money without the knowledge of her Sisters, according to the foundation of the said Hospital. But money thus received, if if shall not be required to be spent at that time, we will and command it shall be placed in the chest. We also order that no keeper of the aforesaid keys, shall hand over to anyone the key placed in their charge.

"6. That the Prioress four times in every year, viz.: On the Feast of St. Hiliary (January 13), the Finding of the Holy Cross (May 3), Saint Peter ad Vincula (August 1), and All Saints (November 1), present a statement to the Brethren of all the rents and income of the Hospital, received that year by her or in her name, and the same account after the Festival of All Saints, present to the Prior of the Church of Canterbury for the time being, or his deputy, before the Feast of Nativity of the Lord (December 25), every year.

"7. That the Brethren and Sisters of the Hospital shall not let to farm the Church of Bradgare, nor any other of their possessions or tenements, neither sell nor give away wood or underwood and shall seal no writing with their common seal, or seal anything whatsoever, without the assent of the Prior of Christ Church, Canterbury, for the time being.

"8. We order that if it should happen that the Prioress of the Hospital should be absent one day from the same, that she shall depute a suitable member of her community, who, during her absence shall be capable of supplying her place.

"9. That in our Visitation it has been made known to us, each of the Brethren and Sisters of Hospital are to receive ten shillings every year in current coin, from the outgoings of the same Hospital (in addition to the bread and beer provided for them in common), for their clothing, which is not provided for them in common, and provides various things required, so that the immovable goods of the Hospital within a few years have thus been increased. For a better distribution of money among them, for that purpose yearly made, we allow therefore, after mature consideration, that every year in the future, each of the Brethren and Sisters of the Hospital, in addition to the aforesaid ten shillings, at the Feast of All Saints shall be paid 3s. 4d. of the money of England, from the goods of the Hospital community.

"10. Because it is fitting, the women approach not near holy things, to have to do with the sacred vessels, or to minister about the altar, we order that no Sister of the Hospital, or any other woman, whilst divine service is being celebrated in the chapel of the Hospital, shall stand or sit anywhere about or near the altar, or presume to minister to the priests celebrating divine service, or saying the canonical-hours; when, according to the original foundation of the Hospital, the priests or chaplains ought to have one clerk who should help in such things; for whom we require there ought to be provided from the common income of the Hospital, such things as shall be necessary to minister with, and a surplice at the expense of the Hospital, whilst he goes about his duties.

"11. Also we further order and require, that so often as there shall be made a distribution of bread and beer among the community for the support of the Brethren and Sisters of the Hospital one of the Sisters shall be nominated and chosen, if they so will, by the Brethren and Sisters, or the greater part of them, who shall be required to fetch all the sustentation, and equally distribute the bread and the beer among the Brethren and Sisters of the Hospital, for the aforesaid distribution.

"12. Moreover, we further add to the aforesaid regulations that the Prioress of the Hospital shall arrange or transact no business of the community, without the consent of the greater part of the Brethren and Sisters of the Hospital, or carry out at any great expense the reparation of the Hospital or any of its buildings, either suitable or necessary about the same, which shall exceed the sum of twenty shillings in a year, without the previous consent of the Brethren and Sisters of the Hospital, or the greater part of them,

"13. Also we add to the foregoing, that the Prioress of the Hospital who is, or shall be, for the time being, shall receive no malingerers or loiterers within the boundaries of the Hospital, without the consent of her Sisters or the great r part of them, and the

permission of us and our successors asked and obtained.

"14. Finally, because we found out, that no orders, warnings, and necessary admonitions, ordered by our predecessors after their visitations of the same Hospital have been carried out or fulfilled; therefore we require you to inviolably keep these rules which are sent to you as our laws and regulations drawn up by these our present letters for you, under pain of the greater excommunication. Requiring moreover both the orders, warnings, admonitions of our predecessors, as also ours now written, under penalty for disobedience or contempt; that six times a year at various times, they shall be read and also clearly explained, in that house where you are accustomed to read the book of your prayers every day, under the penalty just before expressed.

"In testimony whereof we have set our Seal. Dated in our Chapter House the eighth day of February, 1415" (*Letters of Christ Church*, vol. ii., p. 300).

An indenture was made September 6, 1430, between Joana, Prioress of St. James's, near Canterbury, and the Sisters of the same, on the one part; and William (de Molash), Prior of Christ Church and the convent of the same, of the other part. The Prioress and Sisters by unanimous consent granted and made over to the Monastery the land and tenement of the Prioress and Sisters situated at Tilarnehill . . . in the parishes of Hakynton and of St. Cosmus and St. Damien in the Blean, containing 94 acres, 3 rods, and 33 perches of land; to have and hold by the Prior and Convent and their successors from the Feast of St. Michael the Archangel next coming, for the term of forty years next following, paying yearly to the Prioress and Sisters and their successors, 33s. 4d. at the Feasts of Easter and St. Michael by equal portions" (*Register S.*, fol. 387).

William Benet, the second Mayor of Canterbury, who died in 1463, gave to the Sisters of St. James's 5s. (*Archdeaconry Wills*, vol. i., 6).

Roger Ridley, of the parish of St. Mildred, died in 1471, and gave 6s. 8d. to the Sisters of the Hospital of St. James (*Archdeaconry Wills*, vol. ii., 3).

Nicholas Underdowne, senior of the parish of St. Peter in Thanet, by his will proved February 17, 1482, gave: To the Sisters of St. James's outside the walls of the City of Canterbury 10s. (*Archdeaconry Wills*, vol. iii., 23).

John Chambleyn of the parish of St. Paul's, in 1475, gave to the Sisters of St. James's 20d. (*Archdeaconry Wills*, vol. ii., 16).

Thomas Wood, of the parish of St. Mildred, in 1498, gave: To the Prioress and Sisters of St. James's 20s., equally divided among them (*Archdeaconry Wills*, vol. vii., 3).

Administration of the goods of Katherine Tipinden of the Hospital of St. James, near Canterbury, was granted February 16, 1499, to Robert Tipinden of Halden natural son of the same (*Archdeaconry Administrations*, vol. i., fol. 122).

Cuthbert Tunstall, on behalf of Archbishop William Warham and with his authority, held a Visitation of the "house of the Sisters of St. James's, outside the walls of the City of Canterbury," on September 13, 1511, when it was stated:

That Agnes Inys, the Prioress, was eighty-four years of age, and said that the Sisters have not bread and wood as they should through the Sub-Prior of Canterbury, as she stated at the last visitation of the house.

Richard Wells, palar [or forest officer], lived in the Precincts, and his wife sold beer, and they were very contentious and abusive, causing discord through the number of people who visited their house.

Joan Chambers, also eighty-four years old, had been in the house more than forty years.

Alice Bromfield, aged eighty, had been a Sister eighteen years. Edith Herne, aged thirty-six, had been there fourteen years. Joan Crouche, aged fifty, had been there three years.

All the Sisters said that the Prioress defamed them, and several times told them they were incontinent and public-women, to the great scandal of the house.

The Prioress was ordered not to use such words to the Sisters, and that each one should be obedient and attentive to the Prioress, as required by their rules and profession of obedience (*British Magazine*, vol. xxix., p. 36).

During this same Visitation of the church

and parish of Charing, on September 26, 1511, a Presentment was there made:

That the Sisters at Canterbury do not pay scot and lot from the lands which they hold in the parish of Charing, towards the building of the Tower of the Church.

In answer to this the Sub-Prior of Christ Church appeared, and denied in the name of the Sisters, they were bound by such customs. The subject was remitted to the Archbishop (*British Magazine*, vol. xxx., p. 164).

Herbert Elneve, of the parish of Smeeth, where he was buried in 1518, gave: To every Alms-House called Lepers, in the Shire of Kent 3s. 4d. (*Consistory Wills*, vol. xii., fol. 123).

John Marten of Thanington (in which parish this Hospital was situated), by his will proved May 24, 1532, gave: To every Sister of St. James's 6d.; to Our Blessed Lady of St. James's a taper of 1 lb. of wax; and to the Highway between St. James's and the Barbican Cross 13s. 4d. (*Archdeaconry Wills*, vol. xix., 8).

The *Valor Ecclesiasticus* (1534) has the following information:

"Receipts: The site of the Hospital and Grange with the lands belonging to the same, yearly £6 12s. 6d.

"From the sale of Wood at the Blean called Grymesfield, belonging to the Hospital, 3s. 4d.

"By the rent of demesne lands, rented, yearly £8.

"Sale of Wood there, 10s.

"Rent of a Messuage called Gridley with the lands of the same in Mersham, 73s. 4d.

"Rent of a Messuage and land belonging to the same, called Minchen Court in Shadokehurst, 100s. Sale of Wood there, 10s.

"Rent of the Manor of Fylth in Egerton with its lands, 100s. 9d.

"Rent of the Rectory of Bredgare, £14 11s. 9d.

"Rent of land at Tyler Hill, 33s. 4d.

"Rent of certain parcels of land, upon which late stood the Rectory House of Tanyngton, 2s.

"Rent of one parcel of land in Winchepe, near the land of the Sacrist of Christ Church, 3s. 4d.

"Rent of one parcel of land situated against the granary of the Hospital, 12d.

"Rent of a certain garden called Grenetowne situated below the Hospital, 7s.

"Tenements:—

"Rent from five tenements near the gate of the Hospital, in the parish of Tanyngton, 10s.

"Rent of one tenement in the parish of St. Margaret, 12s.

"Rent of three stables in the same parish, 13s. 4d.

"Rent of one tenement in the parish of St. George, 14s.

"Rent of one tenement in the parish of Holy Cross of Westgate, 10s.

"Rents from five fields without the Hospital, 13s. 4d.

"Total, 72s. 8d.

"Rents in various places:—

"A rent belonging to the same, 23s. 2d.

"A rent at Blodbeane [in Elham], 13s. 4d.

"Profits of the Court there, 5d.

"Rent of assise pertaining to the Manor of Fylth in Egerton, 30s. 3d.

"Profits of the Court there, 15d.

"Rent of a tenement at Minchencourt, 5s. 5d.

"Rents paid:—

"To John Hales esquire, one of the Barons of the Exchequer of the King, for his Mansion of the Dongeon, 13s. 2d.

"To the same for relief after the death of the Prioress, 10s. 11d.

"To the same for suits and hens, of his Manor of Tanyngton, 7s. 5d.

"To the Chamberlaine of St. Angustine's for divers land in Winchepe field, 7s.; and for the lands called Goddyslands, 3s. 6d.

"To the Archbishop of Canterbury for his Manor of Westgate, by demesne lands rented, 10s. 4d.

"To the Priory of St. Gregory, 5s. 8d.

"To the Manor Court of Whitestaple, 5s.

"To the heirs of Master Roper, 7s.

"To the Prior of Combwell, 3s. 4d.

"To the Archbishop's Court of Lyminge, 2s. 8d.

"Alms:—

"In alms at Bredgare distributed each year, 49s.

"In alms given and distributed yearly for Master Firmin, by reason of being the Founder, 3s. 4d.

"To a Chaplain celebrating within the Hospital, £4.

"For wax, holy-bread, and wine, used in the Church, 30s.

"Clear Yearly Income, £32 2s. 1d."

Alice Burrows, by her will dated the Tuesday before the Feast of St. Simon and St. Jude (October 28) in 1539, desired to be buried in the Church of St. James, beside Canterbury, and her exors were to bestow 26s. 8d. in dirige and masses, and alms-deeds to poor people (*Archdeaconry Wills*, vol. xxii., 1).

The Hospital was surrendered on February 25, 1551, and then granted to one Robert Dartnell (or Darknall). He had been admitted a Freeman of Canterbury in 1522, by his marriage with Alice, the daughter of Henry Gosebourne (who was Mayor four different times, and had married Agnes, the daughter of the first John Crispe of Thanet).

When, on May 11, 1536, the commonalty of Canterbury assembled and chose as their Members of Parliament John Starkey, the Chamberlain, and Christopher Levyns, the common-clerk; but when Thomas Cromwell heard of this he had the election cancelled, and two burgesses, Robert Darknall and John Briges, were returned "by the King's direction."

That undated volume in the Cathedral library of the time of Queen Mary contains the following statement:

"That Freeman with one Dartnall caused the Sisters to surrender to the King, and then Dartnall received it by letters-patent. Their lands were worth 100 marcs [£66 13s. 4d.] a year, and Sir Edward Wotton had bought the greater part of the lands. The Sisters had received a pension of 16s. 8d. a year, but there was only one then."

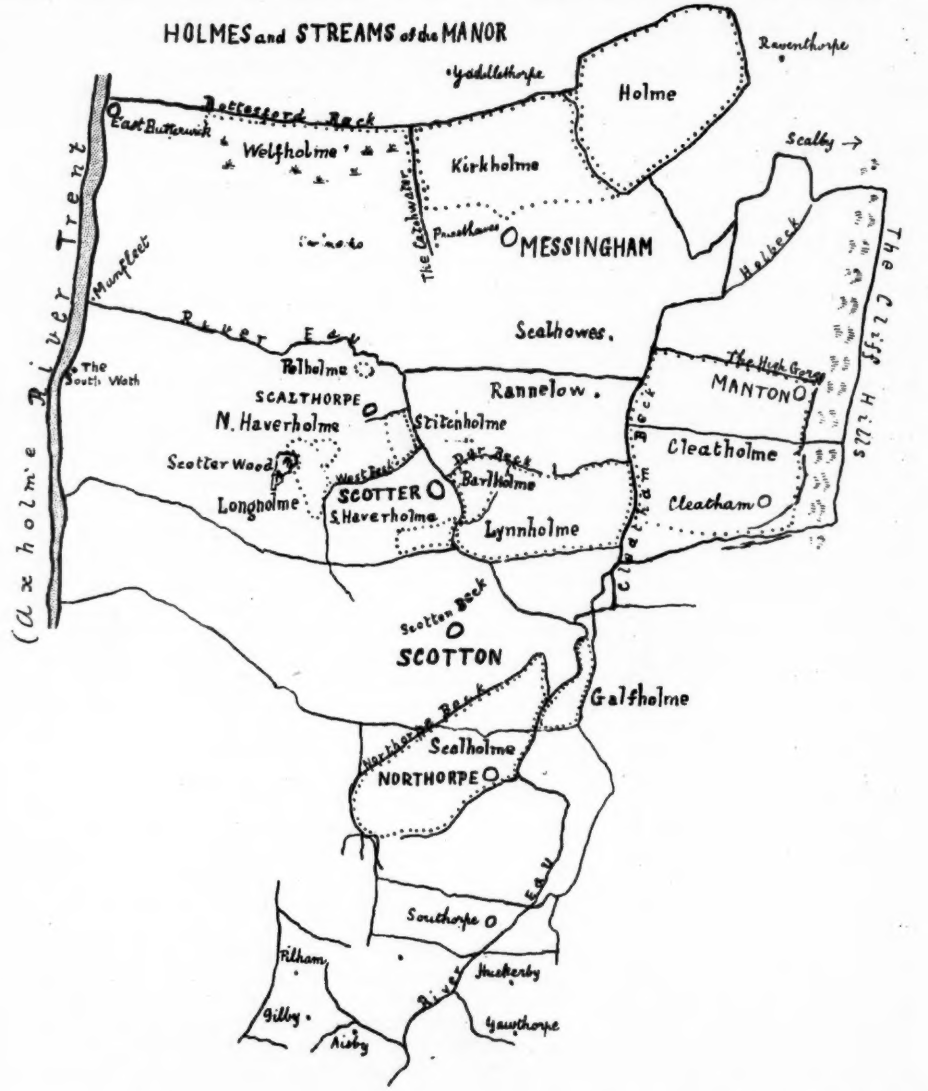
When Queen Mary, on July 8, 1558, passed through Canterbury on her way to the house of Sir Thomas Moyle at Eastwell, the Mayor of Canterbury (George May), with the city mace, rode through Wincheap before the Queen. When they came to the lane leading to a meadow lately belonging to Sir James Hales, the Sheriff of Kent (Thomas Wotton) required the Mayor to lay down his mace, which he refused to do, thus asserting the county rights of Canterbury, carried it as far as the Liberty of the City at the end of the stone wall of St. James's, where the Mayor took leave of the Queen.

The Holmes of the Manor of Scotter, in the Lindsey Vale of the Trent.

By T. B. F. Eminson, M.R.C.S. Eng.

THE valley of the Trent on the western border of Lindsey was in ancient times peculiarly open to hostile incursions from the North Sea, for the Humber and Trent afforded an easy highway, not only into this valley in Lindsey, but also into the great Midland districts. It was in the sixth century, some years after the Roman evacuation of Britain, that the Angles descended on the Isle of Lindsey from sea, estuary, and river. Such incursions were no new event, and to guard against them the Romans had established many military stations, for their colonies in Lindsey were numerous and important. Along the east bank of the Trent there were, it is believed, three such stations: On the north was Alkborough, watching the mouth of the river; twenty miles south was a post on the hills above Gainsborough, guarding the water-way to Torksey and Lincoln; while in the centre of the valley, on Hardwick Hill, recent investigation points to a third post protecting the land route, and giving timely warning by beacon when marauders appeared. The Britons were in a measure Romanized, and doubtless endeavoured to carry out Roman methods of defence by occupying these strong posts of vantage; but they lacked discipline and endurance, and were massacred, expelled, or enslaved, while fresh bands of Anglian adventurers, borne swiftly up the

river on the tidal waters of the eagre, penetrated far inland, and ultimately founded the kingdom of Mercia. Three centuries later the heathen Dane, making use of the same water facilities, descended on them in like manner. The Danes and Angles, however, were of allied race and speech; and though numbers of the latter perished in the earlier onsets, the two peoples ultimately settled down side by side or actually intermingled.



It was, however, essential to the Danes to completely subdue and occupy the valley of the Trent in Lindsey, in order that they might have a secure base from which to push

their fortunes along the higher waters of the river, where they afterwards founded the celebrated Danish towns. One object of this article is to show, by a description of the holmes of the open country, how complete was the Danish dominance of the valley. The facts relating to them have been derived from many published and unpublished sources, particularly the manuscript rolls still in possession of the Lord of the Manor of Scotter, and an important field "Tarral" of 1761. To a large extent, also, they have been gleaned from traditions and observations collected during many years. At the outset it may be asked why these holmes, now insignificant features of the general landscape, should have received distinctive names. The early Danish settlers were adventurous and warlike; but when they had once settled down as colonists in their new country, with their wives and children around them, it was necessary to adopt some other calling than that of war. The east side of the valley was an immense waste of heath and grass in the higher parts, and peat bogs, meres, and water-courses, in the lower. At that early day the land under the plough for the growth of rye, oats, flax and hemp, was in small plots closed in with villages, while such cattle as the Angles possessed had perhaps perished in the early struggle for mastery. The valley, however, contained abundant resources. Red-deer were perhaps not very plentiful, owing to the presence of wolves and the swampy nature of the district; but the meres and streams were alive with fish of many kinds, including salmon, and wild-fowl were even more plentiful. Such questionable delicacies as heron, crane, and curlew, need not be considered, for the waters abounded with swan, geese, duck, and a host of others whose names are now left in the obscurity of the past. The early Danish settlers became hunters, fowlers, and fishers, all of which callings have left their mark on the common surnames of the valley. We may for a moment imagine the Viking leader Skall the Bald, in his newly-erected home of Scalthorpe, describing to his help-meet how he had taken his catch of fish and fowl in the mere running between Longholme and Haverholme. This mere, one of the very few that drainage, cultivation, and warping, have spared, in former times extended some distance northwards, but is now contracted to a small tortuous fish-pond; indeed, the very highway runs where it once divided the two holmes. These names were undoubtedly given by the Danish settlers for convenience in their daily work, and perhaps also in memory of the holmes of the Baltic coasts.

The Manor of Scotter dates from an early period before the Norman Conquest, when, as shown by the accompanying map, it comprised a number of parishes lying in the watershed of the River Eea and its tributaries, and extending from its outfall into the Trent to the Cliff Hills. This grouping of the parishes along the course of a small river, now unnavigable, but without doubt easily navigable to Danish vessels, is very significant, and with other evidence tends to show that the manor was formed out of the conquests and settlements of a single band of Danish colonists. During the reign of Edward the Confessor the manor was given to the Abbey of Peterborough by Brand, who afterwards became Abbot.

HOLMES OF SCOTTER MANOR.

Present Name.	*Original Name.*	*Parish or Township.*
Longham.	Longholme.	Scotter and Scawthorpe.
North Haverham.	North Haverholme.	Scawthorpe.
Stitcham.	Stitchholme.	Scawthorpe.
Pelham.	Pelholme.	Scawthorpe.
Scallams.	Skalholme.	Northorpe and Scotton.
Galfholme.	Galpholme.	Scotton.
South Haverham.	South Haverholme.	Scotter.
Linhams.	Lynnholme.	Scotter.
Barlams.	Barlholme.	Scotter.
Carholme.	Carholme.	Scotter.
Bryome.	Bryarholme (?)	Scotter.
Welfholme.	Welfholme.	Messingham.
Kirkholme.	Kirkholme.	Messingham.
Holme.	Holme.	Holme.
Cleatham.	Cleatholme.	Manton and Cleatham.

Scawthorpe, a distinct township of Scotter parish, was probably the earliest Danish settlement of the manor. Its original name was Scalthorpe, which in the Middle Ages became Scawthorpe, and on Ordnance and other maps this is now corrupted to Scotterthorpe. Of the four holmes in its township, Longholme was the largest, being a mile long

by one-third wide. At the time of the Danish incursions most of the holme was covered with oak, and even as late as 1264 it continued to form a part of Scotter Wood, its western boundary passing through the middle of the wood in a string of small meres, with watercourses running through them southwards to the west beck, and northwards to Scawthorpe Moor. The boundaries were completed by the west beck, and the mere cutting off Haverholme with its overflow streams, traces of which still exist. During the Barons' wars Robert de Sutton, Abbot of Peterborough, got into trouble through his anxiety to maintain neutrality in the contest, an attitude pleasing neither to Simon de Montfort nor the King's party. He was heavily fined, and to raise money adopted the expedient of cutting down nearly all the timber on Longholme. Some account of this from the original records is given in Canon Moor's valuable series of village histories. The holme afterwards came into cultivation as the Longham, Trentgate and Wood furlongs, and these are mentioned from time to time in the records of the manor and parish.

Haverholmes are numerous in Lindsey, and include two in the parish of Scotter—South Haverholme, on the outskirts of Scotter, and North Haverholme, the oat-field of Skall's settlement at Scalthorpe. Only one Ryeholme has been met with, so perhaps we may infer that our Danish ancestors preferred oat-cake to rye or barley as an adjunct to fish, fowl, and venison. North Haverholme is mentioned in the manorial roll of 1529 as "Haverholmhedes," and at the present time the field occupying most of its ancient site is known as "Haverhams." It was a small holme of perhaps 10 acres, and appears to have been a corner cut off from Longholme by a deep mere, which still exists as a serpentine fish-pond. It was on the wild common close to the primeval wood now known as Scotter Wood. At first sight this appears an unsuitable situation for a field of oats, but these settlers were no novices in oat-growing, and probably chose the site for three reasons: first, it was an island, therefore less open to the depredations of wild animals; second, it was within easy view of Scalthorpe, and, most important of all, the soil was suitable, a fact demonstrated as lately as 1909, when the field was covered by a crop of oats. How many similar sowings and reapings has this ancient oat-field seen since Skall cast Danish seed upon it!

Stitchholme was close to Scawthorpe, enclosed by the River Eea and the west beck with one or more tributary streams, the most important being afterwards known as the "little brigg dike." The name Stitchholme appears to have been suggested by the stitch-like twistings of the Eea, which were here so marked that the Enclosure Commissioners of a century ago straightened them by recutting the bed of the river.

Pelholme, or Pelham, half a mile north of Scawthorpe, now exists as an old enclosure of 7 acres, No. 279 on the Ordnance field-map, and is the smallest and least changed of any holme in the parish. It lies near a bend of the River Eea, with wet ings intervening, and watercourses now converted into ditches surrounding it, and running into a large pond, which discharges by a ditch into the river. The ings are 9 to 12 feet above sea-level, and before draining and banking would often be flooded, and the holme partly submerged. Canon Streatfeild believes the prefix "pel" may be a variation of "pill," which denotes a creek draining water from marshy ground. Beyond the Trent Valley, near Caenby, is Pilford Bridge, once a ford over the pill or beck forming one of the feeders of the Ancholme River. Moreover, within the valley, and less than a mile from the southern border of the manor, is the hamlet and parish of Pilham, a name evidently derived from Pillholme, the holme surrounded by pills or creeks, of which at least four can be traced, including the principal beck running on the west side of the holme towards Blyton.

Skalholme is so unmistakably connected with Scalthorpe, and so interesting historically that it will be convenient to describe it at once. It is in the parishes of Northorpe and Scotton, its memory still surviving in the former in the names of two pastures and a small holt belonging to the Grange Farm, and lying together on the south side of Northorpe Beck. In a record belonging to Mr. Edward Peacock, F.S.A., dated 1807, they are referred to under the name of "Scallams"; and in a parish map dated 1822, belonging to

Mr. Embleton-Fox, of Northorpe Hall, they are more fully described under the name of "Scalloms." Moreover, living memory has also carried the name without break to the present time; for, amongst others, Mr. William Bradley, of Blyton, who lived thirty years as foreman on the Grange Farm, always knew the large pasture as the "Scallams." The holme, whose name has been thus preserved, still has its ancient boundaries perfectly distinct and recognizable, though otherwise it must be marvellously changed from the condition it presented when Skall stepped upon it a thousand years ago. On the west and north is Northorpe Beck, running over two miles in its winding course to the river; on the east the River Eea bounds it for three-quarters of a mile; and on the south is a smaller beck, which at its origin communicates with Northorpe Beck, then runs along the south side of Northorpe village, discharging into the Eea after a course of above a mile. Skalholme includes within these boundaries the village of Northorpe, its church, some outlying farms, and the Northorpe fields of Scotton parish. There can be little doubt about the origin of the name. Skall the Bald was evidently a leader of the large band of settlers whose conquest and settlements form an unbroken line of Danish names along the River Eea, beginning at Scalthorpe next the Trent. In Domesday Book Northorpe has no prefix, it is simply "Torp," the village, and we may not be far from the mark if we suppose that Skall gave his name to the large holme, rather than to the settlement he founded on it, because he had already bestowed it on Scalthorpe, and therefore it was convenient to distinguish the new settlement as *The Thorpe at Skalholme.* Nor does the evidence that Skall was a personal name end here, for we shall see presently that this active leader appears to have headed a second expedition, in a north-eastward direction, founding Scalby, six miles from Scalthorpe, and giving his name to the Scalhowes on the direct route to Scalby. These facts and inferences are of great interest, for they point to the conclusion that the Manor of Scotter, as it existed in the time of Edward the Confessor, had been formed at an early period from the conquests and settlements of Skall and his confederates. There can be no reasonable doubt that Northorpe owes its existence to Skall the Bald, and that its early lack of a distinguishing prefix was due to his energy and popularity as a leader.

Galfholme, pronounced Gaufholme, is an ancient holme of about eight low-lying meadows on the east side of the Eea, which cuts it off from the rest of Scotton parish. Its position is singularly isolated at the junction of Scotton, Northorpe and Kirton parishes; and being nearly a mile from the nearest highway, few people outside the parish of Scotton have ever seen it.

South Haverholme, near Scotter, is about three times as large as North Haverholme. Its boundaries can still be defined, and in ancient times must have been well marked. On the east it overlooks the Eea which divides it from Lynnholme; on the south, separating "Havorome" from the north ings of Scotton, is a watercourse which formerly ran through a mere or "mare," now dry, but mentioned in the roll of 1618; while on the north is another watercourse which anciently ran through boggy ground known as the "Ashlingsike"—that is, the sike or hole surrounded by ash-trees. The existence of this large oat-holme close to Scotter tends to show that the new settlers occupied the village in strong force, probably slaughtering and expelling the Angles. The name Scotter is apparently Scandinavian; but the Angles undoubtedly had a village here, for they have left their bones in the lias gravel on the south-east side of the tun. There is equally strong evidence that a British village previously occupied the same site, for Roman coins have been found on the track connecting it with Hardwick Hill, and other British relics have appeared from time to time, as well as stones taken from the lias, and rudely adapted to the purpose of crushing grain.

Lynnholme, on the opposite bank of the Eea, is the largest holme in Scotter parish, extending from the river a mile and a half eastward to the township of Cleatham. The name, contracted to "Linhams," is now confined to a few arable and grass closes near the river; that this name is really derived from Lynnholme is shown by an entry in the court roll of Easter, 1632, where the meadows, which from their shape are

there distinguished as the "Motton Meadows," are described as lying in a district called "Lynnams." Moreover, an examination of the holme leaves no doubt as to the derivation of the name: it is the holme of the lynn, the latter being the same British word found in Lindsey, Lincoln, and King's Lynn. The holme occupies a wide half moon bend on the east side of the river, rising for over half a mile to an elevation of nearly 90 feet above sea level. On the north-west side is a peaty meadow, once part of a mere, from which a water-course runs south-westward to the north horn of the river crescent; while on the south there is a gully along which a small beck runs from the neighbourhood of Cleatham Beck to the south horn. The slope from the summit of the holme is gentle till, near the river, the "Motton Meadows" are reached, where the ground drops suddenly to perhaps 20 feet elevation. Across the river, half a mile southwards, the northern outskirts of Scotton village, on a similar elevation, slope to a beck which there runs towards the river. In 1327 this part of Scotton was called "The Lynne," for it is recorded in the lay subsidy rolls that "Matilda on the Lynne" had paid her tax of one shilling. In the Middle Ages the scene from the summit of Lynnholme must have been striking and picturesque. On the left was Scotton, perched on a ridge, with its lynn facing the spectator. Along the bottom of the Eea Valley stretched the crescentic sweep of the river, broadening over the "Motton Meadows" on the one side, and the Scotton ings on the other. Over to the right lay Scotter, with its church prominent above the valley; while in the foreground by the river was the Domesday mill to which the Abbot harnessed the pent waters of the Lynn.

Barlholme lies on the east side of Scotter, at the north-west corner of Lynnholme. The name, contracted to "Barlams," is now applied to only a few fields, but the original holme extended some distance along Dar Beck on the north, and the River Eea on the west, and included a small part of Scotter village east of the river. In many of these holmes we observe that the original name, usually in a contracted form, is retained by a few enclosures only; thus, in Lynnholme there are six or more grass and arable fields known as the "Linhams," and perhaps eighty others with different distinguishing names, such as Howlands, Springthorns, and the Browstives. In Barlholme it is the same; a few fields are known as Barlams, but the majority by other names, such as the Wheatcroft and Kirkhills. The explanation is simple. When these holmes were named by the Danes, they were mostly wild heath, bog, or wood, and the names were appropriate; but when in later centuries they were drained, cultivated, and enclosed, each enclosure required some distinguishing name. Considered in this aspect, we may well be astonished that these Danish names have survived ten centuries so little changed.

Two holmes in Scotter parish still remain unidentified. Carholme probably lay near the junction of the Trent and Eea Rivers, but no suggestion can be offered as to the site of Bryome. The name appears to be a contraction for Bryarholme, the holme of the wild-rose, and is mentioned in the manorial roll of 1553, in a long and almost illegible entry concerning a "clausura vocata Bryome." There can be no surprise that the changes of a thousand years—draining, banking, warping, enclosing, and in some cases centuries of continuous cultivation—have obliterated all traces of these and other mere-surrounded holmes.

Welfholme, or Wolf Island, is mentioned by the Rev. John Mackinnon in an account of Messingham parish written in 1825. He locates it in the west common, and, although living memory of its exact position has lapsed for perhaps half a century, we can with confidence, if not certainty, point to the moorland on the south bank of Bottesford Beck, between the catchwater stream and the tidal waters of the Trent. It is probable that the Danish settlers knew the whole of this district as the Welfholme, but the actual lair of the wolves may perhaps be found on the raised moorland immediately east of three sand hillocks, marked on Ordnance maps as the "Trippling Howes." A farmstead built near these howes has received the same name, and this local name appears to have supplanted the ancient district name of Welfholme. This moorland, still uncultivated, in ancient

times formed a veritable island, far from all dwellings and difficult to reach. A deep bog extended half a mile southwards, to a second group of hillocks, known as the Miclehowes. The bog is now drained and cultivated, but its condition early in the fourteenth century, when wolves still infested the valley, may be judged from a record two and a half centuries later. The roll of the Manor of Scotter for 1599 shows that the people of Messingham and East Butterwick were accustomed to obtain peat fuel from the "sikes," or boggy holes, and quagmires between the "Tripplinghowsses" and the "Miclehowses." The Miclehowes are now the site of the Low Hill Farm. Across the beck, a mile north-eastward, is the hamlet of Yaddlethorpe, the "Jadulfestorp" of Domesday Book, a compound of Wolfsthorpe which may also refer, indirectly, to the prevalence of wolves in Danish times. The condition of the valley in those times was marvellously different from what it is now. As late as the year 1835 the writer's grandfather noted that he had been to "Yaddlethorpe Stather"—that is, to the landing-place at the foot of the hill on which the hamlet stands; and even at the present time the west face of the acclivity on which Messingham stands is known as the Stather Hill. There can be no doubt that the early settlers boated from the Trent, three or four miles along the creeks and meres, to the foot of the bordering hills; indeed, tradition tells us that the Roman road from Messingham to East Butterwick was sometimes impassable, even as late as a century ago. It cannot, therefore, be surprising that wolves continued to infest the valley to a late period, and thus retarded the pastoral development of its higher grazing land; for although public herdsmen were employed, cattle, and especially sheep, were always in danger. The records of the Abbey of Peterborough show that considerable sums of money were spent at Scotter from time to time, in building substantial sheepfolds where the flocks of the Abbot, and probably those of his tenants, might be safe at night. The largest of these folds was built by Abbot Godfrey, in 1308, at "Brondiscroft," so named after Abbot Brand, uncle of the celebrated Hereward, and probably situated immediately west of his manor-house. A second fold was built in 1311, but no later record has been met with; and as the manorial rolls of later centuries show that great numbers of sheep were pastured on the open commons, it is evident that wolves were then extinct. Considering the importance of wool in the clothing of rich and poor alike, there can be no doubt that systematic efforts were made to rid the valley of these pests, and it is probable that wolves were exterminated before the middle of the fourteenth century.

Kirkholme, immediately north of Messingham, takes its name from the church, which now, as anciently, stands on a mound near the south end of the holme. Its memory also survives in three fields opposite "Holme Lane End"; but these "kirkholms" form only a small part of the original holme, which was more than a square mile in area, extending northwards to the wood bore and Bottesford Beck, eastwards to the creek dividing it from the township of Holme, and westwards to the catchwater stream. The southern boundary is not now so evident, owing to drainage and cultivation, but its memory is retained by a field called "the Waterfalls," and known in 1686 as "the Waterfall Furlong," where a stream formerly ran down the hill to the catchwater. The name Kirkholme is, of course, very ancient, but it may reasonably be doubted whether it was given by the original Danish settlers. Kirk, with many other obsolete Danish words, such as "mickle" and "muckle," was in common use in Lindsey for centuries after the Danish period, as is shown by its occurrence as a surname, a field-name—"kirkings" and "kirkhill" at Scotter—and by the lay subsidy rolls of 1327, which record that "William atte Kyrke" in Scotton had paid his tax of sixpence. Messingham is the only village of the manor with a name undoubtedly Anglian, yet the nomenclature of the parish is almost exclusively Danish, as evidenced by its hamlet Butterwick, its howes, holmes, ings, becks, sikes, sleights, and bore. Two explanations may be offered: Either the Angles evacuated and the Danes occupied the village, retaining the name, or the two peoples settled down side by side. There is one peculiarity in the parish which may possibly indicate an Anglian admixture in its people. On nearly all sides

of the village there were in former times a number of plots of land known as "akers" or acres. On the west was the Gosse acre, or Goose acre; farther to the south-west was Carker—that is, the Carr aker; on the south-east were the Drake acres; and due east the Wellaker—that is, the "aker" having a spring or well, a watercourse there being still known as the Wellaker Dike; also there was the Dunker or Dun "aker," and doubtless others existed. This use of "aker," to denote a plot of land, has not been observed elsewhere in the manor, and suggests an Anglian origin, but the point is very debatable.

The township of Holme is surrounded by Bottesford Beck and its tributaries, the holme and the township being identical. Both Holme and the neighbouring township of Raventhorpe are mentioned in the earliest records of the manor, and the latter has another interesting connection with Scotter. In the parish of Scotter, on the direct route to Raventhorpe, is a district known on Ordnance maps as "Rannelow," and in the manorial rolls as "Raynelowe." In Domesday times Raventhorpe was usually spelt Rageneltorp, but afterwards became Rayniltorp. The original names, therefore, were Rageneltorp and Ragenelhow, the prefix being a personal name, as we have seen is that attached to Scalthorpe, Scalhowes, Scalby, and Scalholme. Holme, Raventhorpe, Manton, and Scalby, were probably founded by Skall and his Danes during colonizing expeditions from their base at Scotter or Scalthorpe.

Manton parish and its township, Cleatham, on the western slope of the Cliff Hills, were both included in the Manor of Scotter. The tun, or fenced enclosure, was more commonly used by the Angles than the Danes, but several tuns of the valley, including "Scottune," are apparently Norse. If Manton, anciently known as "Mameltune," was a Danish settlement rather than a conquest, the fenced tun was adopted because its outlying position on the cliff exposed it to surprise from the numerous Anglian villages to the east and south. Its founder was attracted by the spring issuing from a cavity in the rock, known as the High Gorge; for it supplied him, his dependents and cattle, with a perennial stream of clear sweet water. In Domesday Book Cleatham is spelt Cletham, and afterwards Cletam, both being, the writer believes, early contractions of Cleatholme or Cletholme; just as the neighbouring field holmes, Lynnholme and Barlholme, have become Linhams and Barlams, the plural form being due to their modern use as field-names. Cleatholme and Cleatham township are not identical, the reason being that, while the holmes were limited by natural boundaries, the heathen Dane simply naming them, the parishes were formed afterwards, when Christianity, local government, and other factors, such as roads and waste lands, determined the boundaries, carrying these beyond the holme.

On the north Cleatholme was bounded by the stream issuing from the High Gorge, and running into the large beck still known at its origin as the Holbeck, but at its outfall usually called Cleatham Beck. The eastern boundary was formed by two or more small streams issuing from the lias, and running some distance along a terrace on the side of the cliff; while on the south were several converging streams, some of which now form field ditches. It is remarkable that the prefix of Cleatholme has survived as a distinct word to the present day, the common colt's-foot, *Tussilago farfara*, being known to farmers and labourers throughout Lindsey as the cleat, a plant still growing abundantly along the streams and plantations, and in the fields of Cleatham. It will be noticed that the prefixes of the holmes are always in some sense descriptive. Wild or cultivated plants give names to Bryarholme, Cleatholme, and Haverholme; animal haunts are represented by Welfholme; topographical characters by Lynnholme, Stitchholme and Longholme; and, lastly, the personal names of their Danish possessors by Skalholme and Barlholme.

There can be little doubt that the warlike band of Danes whose course we have in part pictured entered the Eea from the Trent at Barlings, a name, however, dating from the Middle Ages, when the Abbot of Barlings, near Lincoln, established here a station on the water-way to Yorkshire. The ancient name of Barlings on Trent was Manfleet. The word "fleet" was common to Angles and Danes, but the prefix is distinctly Danish; for the immediate district supplies similar Danish names, such as Manby, Mantree, and Man-

lake, and farther in the shire are two Manthorpes. Their first onset doubtless fell upon Scotter, where perhaps one of their vessels, 50 feet long, was upset and sunk in the desperate struggle for mastery, to be dug out of the river-bank ten centuries later. We may for a moment consider whether it is possible to trace these Danish settlers back to their native land. Such an inquiry may appear futile, yet it is not so. If a map of Zealand is examined, we find, mostly in the north, such names as Nordbye, Hesseloe, Gillebye or Gilleleie, Rangelye, Holbek, Draxholm, Lindholm, Allerup, Aastrup, Soebye, Dalbye, Ringsted, Broxoe, Praestoe, and Torpe. Some of these names cannot fail to recall Gilby, Aisby, Torpe (Northorpe), Holbeck and Priesthowe, in the track of these colonists from old Zealand, and the remainder are familiar, in some form, either in the manor or its neighbourhood; while Svanecke, in Bornholm, and Swannock, Messingham, both tell of the wild swan. We have noted that several settlements received the personal names of members of the band; to these may be added Huckerby, and possibly Mameltune. Others are descriptive of local conditions; Yawthorpe, for instance, in its original form of Yolthorpe or Jolthorpe, refers to its yellow soil, or the autumn foliage of its maples. Perhaps the Dane who settled at Gilby named it after that other "Gillebye" which he last caught sight of as he sailed away from North Zealand; while his comrade in arms raised his new homestead a few yards to the east, and therefore called it Aisby—that is, the East Farm. The conclusion arrived at seems to be that Skall's band was not attached to any of the large expeditions history speaks of, but was a small colonizing venture from North Zealand, and that most of its conquests and settlements were ultimately, and perhaps quickly, consolidated into the ancient Manor of Scotter.

Finally, attention may be called to one point of some historic importance. Eastern England is full of such names as Elsham in Lindsey, Garboldisham in Norfolk, Thelnetham and Walsham in Suffolk, Wickham in Kent, Mitcham in Surrey, and Hailsham in Sussex. These names are much more numerous in the seaboard counties, especially Lincoln, Norfolk, and Suffolk, than in the inland counties settled by the Angles, yet the opposite should be true if they are all Anglian. The writer contends that many of these "hams" are derived from Danish holmes, due to early speech contraction, to confusion of the two suffixes "home" and "holme," and to the habit of abbreviation displayed by Domesday and earlier scribes. One instance may be given where a scribe's abbreviation was afterwards reversed; and others could readily be mentioned. Barholm, near Stamford, once the manorial holding of Hereward, the defender of Ely, was spelt Bercham, Bercaham, and even Bergham, in Domesday Book and other records of that period; yet the people retained the Danish suffix, and the parish is known to-day as Barholm.

At the Sign of the Owl.

In an interesting list of recent additions to the Lincoln Public Library, I notice an important manuscript. This is the Manuscript Record of the Lincoln Cordwainers' Company, on which Dr. W. de Gray Birch notes: "This belongs to a class of records of which there are very few available to the student of mediæval manners and customs, and it should be preserved with the utmost care. It not only possesses a local interest for Lincoln, but also for the general history of the companies and merchant guilds of the Middle Ages. So far as I can find, it is in complete order, starting at the commencement or inauguration of the company, and proceeding year by year through the centuries down to the comparatively recent year 1785. The book is written upon fine hand-made paper of large folio size, and contains 491 folios or leaves, equivalent to double that number of pages.

"At the beginning is a verse of four lines in rhyming Latin relating to the candle borne in religious processions, beginning

Hanc in honore pie candelam porto Marie.

Then follows the 'outhe of an out brother or sister' and the 'outhe for one brother beyng a Cordvaner.' Other oaths follow for the admission of various members and office-bearers; inventory of vestments, 1519; articles used in the 'pageant of Bethlehem'; note of the evidences—*i.e.*, charters or documents—'of our hall'; articles and customs made in 1527; compotus, or accounts of the graceman of the guild, 1527; receipts and payments on various occasions. The accounts proceed yearly, and are interspersed with memoranda, entries relating to admission of members, and miscellaneous information, all of which are of the highest interest."

Dr. Birch strongly recommends that the whole text should be transcribed and printed, and believes that it would be found to be a popular record, and would command a wide list of subscribers if it could be taken up by a competent copyist and a painstaking editor. The suggestion is wise, and I trust it may be carried out. Meanwhile the Lincoln Library is to be congratulated on acquiring so valuable a local record.

In the Central Hall of the National Gallery there have been placed on exhibition a series of seven volumes illustrating the art of illumination in England in the twelfth, thirteenth, fourteenth, and fifteenth centuries, which have been generously lent by Mr. H. Yates Thompson, of whose splendid collection of illuminated manuscripts they form a small part. They show that during the period named, or at least up to the earlier part of the fourteenth century, English miniature-painting was without a rival elsewhere.

The earliest, the Venerable Bede's *Life and Miracles of St. Cuthbert* (1), was written for the Cathedral Library of Durham about 1150—that is, 100 years before Giotto, the "father" of modern painting, was born; the two latest, the Book of Hours of "Elysabeth ye Quene" (6) and the Book of Hours and Psalter of Lady Neville (7), were painted about forty years before Raphael was born, in 1483. No. 2 is a Psalter made for the Carehowe Nunnery, which stood outside the south gate of Norwich, and was founded in 1146 for a Prioress and eleven nuns. No. 3 is an Apocalypse for St. Augustine's Monastery at Canterbury, part English, part Italian, illuminated about 1290. The fourth book is the famous Psalter which was begun about 1325 for a member of the St. Omer family of Mulbarton, Norfolk, and not finished until nearly a century later. It became the property of Humphrey, Duke of Gloucester, whose autograph inscription, "Cest liure est a Moy Homfrey fiz frere et vncle de roys," etc., though once erased, has been restored by means of a chemical reagent. It will be recalled that Humphrey founded the Oxford Library. The fifth volume is known as the Taymouth Horæ, *circa* 1325, and is supposed to have been written for a Scottish Queen or Princess. The pages show a willowy huntress shooting at a rabbit, who sits up calmly looking at the coming bolt, as if aware that women cannot aim straight.

Part i. of this year's volume of *Book Prices Current*, vol. xxv. (£1 5s. 6d. per annum), has appeared with wonted punctuality. To many, a few pages near the end will be of engrossing interest. These record the sale at Sotheby's, on December 1 last, of a considerable number of autograph manuscripts of the late George Meredith, which were given by the novelist and poet to Miss Nicholls, his nurse and attendant for the last seven years of his life. Full particulars of each item are given, from which it is evident that some at least—early unpublished versions of one or two of the novels—have considerable bibliographical as well as literary value. The highest price (£260) was brought by a number of chapters forming an early unpublished version of approximately half the novel afterwards called *One of our Conquerors*. The manuscripts fetched a total of nearly £1,900. This part of *Book Prices Current* has for frontispiece a reproduction in facsimile of a page from Meredith's manuscript of "Jump-to-Glory Jane," a poem which appeared in the *Universal Review*, October, 1889.

The contents of the part are otherwise of a miscellaneous character. A copy of Milton's *Paradise Lost*, the first edition, 1667, with the first title-page, in the original leather

binding, was knocked down to Mr. Quaritch for £130. A complete set of that friend of all book-lovers, students, and men of letters —*Notes and Queries*—from the beginning, November, 1849, to June, 1910, with the General Indexes I. to IX., fetched £18 15s. A fine tall copy, in the original vellum binding, of Bishop Fisher's *Two Fruytfull Sermons*, black-letter, 1532, of which only one other copy of the same edition is known, and with which was bound up a first edition of another of Fisher's works, *De Unica Magdalena* (1519), from the press of the learned Badius, the poet-printer, made but £18. Misprints are so rare that I may be pardoned for pointing out that in No. 587, on p. 34, "Jones" Hanway should be "Jonas." *Book Prices Current* remains indispensable.

In a long list of Messrs. Methuen's announcements for the spring season, I note with pleasure the promise of a new volume of the fine series of "Antiquary's Books." This is by Mr. A. Harvey, joint-author of *English Church Furniture*, and will treat of *English Castles and Walled Towns*—a comprehensive subject. Antiquaries will note with special interest that a considerable part of the volume is to be devoted to the somewhat neglected subject of the mural defences of English towns. Every town where there is reason to believe that such defences existed is to be separately considered. Another antiquarian book announced by the same publishers is *The Customs of Old England*, from the industrious pen of Mr. F. J. Snell.

The Oxford University Press will celebrate the Tercentenary of the Authorized Version of the Holy Bible by issuing shortly a photographic reproduction of the black-letter edition of 1611. The size of the reprint will be 11¾ inches by 8¼ inches. Mr. Alfred W. Pollard has written a bibliographical introduction of upwards of fifty pages, in which he describes, first, the earlier English translations 1380-1582 (the Wyclifite Bibles, Tyndale's New Testament, Coverdale's Bible, Matthew's Bible, the Great Bibles, the Geneva Bible, the Bishops' Bible, the Rheims New Testament); secondly, the Bible of 1611 itself, giving a list of the revisers and the rules by which they were bound; and, thirdly, the later history of this Bible. The volume will contain "The Translators to the Reader," various illustrative documents, and, of course, the Apocrypha. Mr. Henry Frowde also announces a cheaper reprint in Roman type, page for page, of the *editio princeps*, similar to that published by the Oxford University Press in 1833, the extraordinary accuracy of which, Mr. Pollard says, has been everywhere acknowledged. This volume will be 8 inches by 5½ inches, and will also contain Mr. Pollard's introduction.

Among other announcements of the Oxford Press I notice a volume by Mr. J. Garstang, Mr. F. Ll. Griffith, and Professor A. H. Sayce, on *Excavations in Nubia*, 1909-10, and a work on *The Suk: Their Language and Folklore*, by Mr. M. W. H. Beech, with an introduction by Sir C. Eliot. Other sides of archæological study will be illustated by a book on *Ireland and the Normans*, in two volumes, by Mr. G. H. Orpen, and a volume of *Essays on Roman History*, by the late Professor Pelham, edited by Professor Haverfield.

Messrs. S. W. Partridge and Co. announce a new and revised edition of Mr. Ferrar Fenton's translation of the Bible into modern English, which has already reached a very large circulation. This work in its early days had, before it was taken over by Messrs. Partridge, some curious vicissitudes. It was printed in sections, and on one occasion the translator got a small printer to run off a 2,000 edition of the Epistle to the Romans, and place a copy of the translation in the window of his shop. The result, it is said, was that 1600 copies were sold to the factory hands in the district within a week. Since then the translation has gone all over the world.

The second of the series of articles on "The Oldest English Bindings," to which I referred in January, appeared in the *British and Colonial Printer and Stationer*, January 12, and dealt with some examples of the Durham

and Winchester types of twelfth-century bindings. An excellent illustration was given of the contemporary binding—*i.e.*, one of the old stamped covers which have been carefully inlaid on the new boards when the volume was rebound in recent years—of a twelfth-century manuscript, *Leviticus et Numeri Glosati*, in the library of Durham Cathedral. The designs are of large circles, complete or segmental. "The designs," says the writer of the article, "were of course produced by the application of small stamps to the leather, and it is hardly necessary to say that none of these very old bindings were gilt, that branch of the art only dating from the end of the fifteenth century. The small circular stamp in the centre of the wheel represents the Agnus Dei, St. Peter being the subject of those immediately above the wheel, the lobes of which exhibit dragons. The small circles in the inner corners represent Samson and the Lion, the other stamps being a merman, ducks, and palmated leaf designs of Greek character, the semicircles being filled with a sort of interlaced cable or basket ornament, common to other bindings of the period, and distantly suggesting a familiar type of late Norman sculpture. It also appears in a modified form in Italian sixteenth-century bindings."

Mr. M. H. Pocock, Mesylls, Chiddingfold, Godalming, proposes to publish privately some hundred little sketches typical "of a few of the various kinds of old buildings of different dates of erection still left in this country. The Sketches are quite slight and suggestive, and are selected from many made during desultory wanderings."

I note with regret the death, on February 15, at the age of fifty-two, of Mr. A. Percival Moore, who in recent years contributed several important papers to the *Antiquary*.

BIBLIOTHECARY.

Antiquarian News.

[*We shall be glad to receive information from our readers for insertion under this heading.*]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE Manorial Society have issued part iii. of their valuable *Lists of Manor Court Rolls in Private Hands*, containing instalments from twenty-one English and Welsh counties. As these lists are compiled from information supplied to the Society by the actual custodians of the court rolls of the manors specified, their value is evident. The dates of the periods to which the rolls relate are given, as well as the names of the lords and ladies of the manors mentioned. Occasionally interesting particulars of the manors and of manorial history are added, with, in one or two cases, lists of surnames that occur in the records. There is a specially full note on the manor of Old Paris Garden, Southwark, the steward of which is the Registrar of the Society. The preparation of these lists of documents in private hands is a task that takes time and labour, and the Society which thus endeavours to supplement the lists available in national and other public collections deserves the support of all antiquaries.

The new part, January, of the Viking Club's *Old-Lore Miscellany* is the first of a new volume—vol. iv. Among the longer articles are a very interesting description of domestic life in "An Orkney Township before the Division of the Commonty"; "A Visit to Shetland in 1832"; and part of a sketch of the career of the Rev. Alexander Pope of Reay, Caithness, who died in 1782, and appears to have been a very masterful person indeed. Shorter notes on a great variety of northern topics complete a well-filled part. The Club have also issued two record parts—*Orkney and Shetland Records*, vol. i., part ix. (sixteenth and seventeenth century charters, dispositions of land, and other documents), and vol. ii., part iv. (seventeenth-century sasines).

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—*January* 19.—Dr. C. H. Read, President, in the chair.—Mr. E. Kitson Clark read a paper on "A Prehistoric Route in Yorkshire." The object of the paper was to analyze the detail of a prehistoric main route, taking as an instance the line from the Wolds of East Yorkshire to the moors of the West Riding (both districts being rich in prehistoric remains), with the marshes of the plain of York and the complicated foothills of the Leeds district intervening. Evidence for the early use of this route was adduced from prehistoric relics found at York, Adel, and Ilkley. Of its use by the Romans, as suggested by the names Garrowby Street and Tadcaster, evidence can be obtained from the discovery of Roman antiquities at York, Adel, and Ilkley. It must have been important at the time of Harold Hardrada's movement from York to Stamford

Bridge, and its continuous existence down to modern times is also to be noted. The characteristic features of such a route were suggested from consideration of prehistoric civilization, of the alignments and clusters of barrows in Jutland, Denmark, and their relation to the configuration of the country. Specially drawn maps, showing the detail of the selected route, were exhibited.

Mr. W. R. Lethaby drew attention to a group of Early Christian monuments in the British Museum, among others to a sarcophagus with representations of Cupid and Psyche and to a mosaic from Carthage, both of which Mr. Lethaby considered to be Early Christian, although hitherto they have not been recognized as such.—*Athenæum*, January 28.

SOCIETY OF ANTIQUARIES.—*January* 26.—Dr. C. H. Read, President, in the chair.—Mr. C. Hilary Jenkinson read a paper on "Exchequer Tallies," which was illustrated by a number of exhibits lent by Martin's Bank, the Royal Statistical Society, and others. The Bank's tallies dated from 1703-9, and dealt with thirteen annuities bought between 1756 and 1759. That lent by the Statistical Society was a very long one, dated 1713, and was for £25,000. Tallies were ordered to be discontinued by an Act of 1783, but receipt tallies remained in use until 1826, the year of the death of the last of the Exchequer Chamberlains, whose interests had been protected by the Act abolishing tallies.

Sir J. C. Robinson exhibited an Anglo-Saxon silver brooch of the tenth century, and two ancient Highland brooches. In the discussion of the exhibit there was considerable difference of opinion as to the authenticity of the former.

Mr. W. Dale exhibited a series of lantern-slides of the Tudor House and so-called King John's Palace—a Norman house—at Southampton, which are now being offered for sale; and a resolution urging the importance of their preservation was passed by the meeting.

Prince Frederick Dhuleep Singh exhibited a seventeenth-century alabaster carving representing Charity which had been discovered near Diss, Norfolk.—*Athenæum*, February 4.

The paper read at the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE on February 1 was on "Ancient Bridges and Their Impending Destruction," by Mr. J. W. Willis Bund. The lecturer, who is Chairman of the Worcestershire County Council, in pleading for the preservation of ancient bridges, said that one excuse for altering these bridges was that motor traffic was on the increase, and it was necessary to strengthen the structures lest accidents should occur. The question was, How could the bridges be preserved? Some of them were historic monuments, and he failed to see why the Royal Commission on Ancient Monuments should not schedule them, for then there would be difficulty in committing any act of vandalism. He had not a great respect for the Office of Works, but it was better than nothing; and he suggested that before any proposed alteration of the old bridges thus scheduled was entered upon plans should be submitted to that office. Then, if any County Council or other authority did work without permission, the members who voted for the alteration could be surcharged. Sir Henry H. Howorth, who presided, considered that Mr. Bund's proposal would be effective in preserving their picturesque old bridges. He was a member of the Royal Commission on Ancient Monuments, and always thought that its object was not merely to make an inventory of all antiquarian objects, but to take steps wherever they found wilful destruction going on, and so get the Government to do something in the way of preserving them. As far as he could see it would take the Commission sixty years to complete its work, and he was afraid that, unless something was done, there would be no monuments to preserve at the end of that period.

An unusually interesting report was presented to the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND at its annual general meeting in Dublin on January 31, the President, Dr. Robert Cochrane, in the chair. We take the following extracts from it: "The Society has at all times made the preservation of ancient monuments the chief feature of its work, and at no previous time has the subject demanded so much attention as at the present, when the destruction of remains of antiquity is so general. The cases where members have drawn the attention of the Council to acts of vandalism are very numerous. Several of them have been referred to in the pages of the *Journal* during the past year. Concurrently with this we continue to receive from the Estates Commissioners under the Irish Land Act of 1903 inquiries about vesting such existing monuments on the estates which pass through their hands, and in almost every case the monument has been found to be well worthy of preservation. In the Report of Council published in the *Journal*, vol. xxxvii., pp. 108-109 (1907), attention was drawn to the large number of structures that had not been vested, and that consequently had become the property of the tenant. It is regrettable to find there is still a large majority of these monuments not vested for preservation. This matter was again referred to at some length in the *Journal*, vol. xxxix., pp. 12-22 (1909); and in an address to the Society by the Most Rev. Dr. Sheehan, Bishop of Waterford (*Journal*, vol. xxxix., p. 308), in referring to this subject, his Lordship expressed his regret 'that a division of labour in regard to Irish antiquities was created by the Local Government Act (1898).' . . . The Act of 1898 has not been of practical benefit (except in a very small way in one or two counties) for the preservation of ancient monuments, and to a great extent it seems to have hampered and retarded the operations of the Act of 1892. The absolute necessity has been dwelt on before for the preparation of properly classified lists of all the ancient monuments in each county in Ireland; and it is now admitted that it should have been the first step taken towards their preservation. . . . The question of the systematic investigation of the earthworks on the Hill of Tara has been again brought before the Council. The great and unabated interest with which this site is regarded, not only in Ireland but in the rest of the United Kingdom, and the persistent desire manifested in many quarters for a scientific examination of the mounds, together with

the possibility of danger of further attempts in this direction by incompetent persons, points to the great desirability of having such work put in hands under competent authority; and the Council are prepared to approve of and encourage a scheme for the exploration of this historic site." The Society is about to apply for a Charter of Incorporation.

At the evening meeting, when Dr. Cochrane again presided, Mr. G. H. Orpen read a paper describing "Rathgall," a dry-stone fort in the county Wicklow, three miles due east of Tullow, in the townland of Ratheast, barony of Shillelagh. This stone-built caher was comparable in many respects to the finest of those in the West of Ireland. The fort is situated on the top of a rounded upland, and consists of four roughly concentric lines of defence. In the outer wall were four gateways. It was not easy to account for this unusual type of fort in that place. If he were to hazard a conjecture as to Rathgall, he should be inclined (in spite of the name) to connect it with some of the early Kings of O'Kinselagh. At the time of St. Patrick O'Kinselagh was the larger and more powerful part of Leinster.

Mr. E. M. F. Boyle read an interesting paper, in which he gave some account of the records of the town of Limavady from 1609 to 1804.

Mr. Seaton F. Milligan exhibited stone moulds which were found at the beginning of last month by a ploughman. The place was about four miles from Ballymoney, Co. Antrim, and in land from which 9 feet deep of bog had been cut away. These moulds were intended for the making of bronze spear-heads, daggers, skeans, etc., and one was perfectly unique—a mould for bronze sickles. He had presented these moulds to the National Museum, one of whose officials had assured him that they were at least 3,000 years old, and that they were an excellent testimony to the artistic taste of the early Irish inhabitants.

Mr. H. S. Crawford exhibited several casts of symbolic panels from early Christian monuments.

At a meeting of the CHESTER ARCHÆOLOGICAL SOCIETY on January 17 Professor R. C. Bosanquet read a paper on "A Roman Urn from Wroxeter, in the Chester Museum, and other Pottery of the First Century, A.D."

The annual meeting of the YORKSHIRE ARCHÆOLOGICAL SOCIETY was held on January 27, Sir G. Armytage, Bart., presiding. From the report, which chronicled a successful year, we take the following suggestive paragraph: "It is satisfactory to know that the Ecclesiastical Commissioners have applied to the Commissioners of Works, asking them to take over that portion of the Skipsea earthworks owned by them. Unfortunately, the owner of the land on which the central mound and some of the lesser works are placed has not yet seen her way to comply with the Society's request. The Ecclesiastical Commissioners, who, up to the present, do not appear to have put any of their monuments under the Acts, have earned the thanks of the Society for the step they have taken, and it is to be hoped that other of their monuments may be treated in the same way. The only other monument in Yorkshire at present under the care of the Commissioners of Works, as a national monument, is Richmond Castle. It is much to be desired that, so far as Yorkshire is concerned, greater advantage should be taken of these Acts, and that the owners of a number of important monuments, now in a more or less neglected condition, should place them in the hands of the Office of Works."

Mr. Stanley Cooke presided at a meeting of the BRIGHTON AND HOVE ARCHÆOLOGICAL CLUB on February 1, when Mr. T. G. Leggatt lectured on "Ancient Village Communities in Early England." The lecturer introduced his theme by taking the mind back to the early days, when the weakening of the power of the Roman arms compelled them to vacate Britain, leaving the country open to the incursions and depredations of warlike neighbours and piratical Continental races. By the end of the fifth century the southern shore of Sussex was in the hands of the new-comers, but that was all, natural obstacles, especially the thickly-wooded weald, stretching east and west from Romney Marsh to the borders of Hampshire and inland into Surrey, hindering their progress. The Roman road from Chichester to London was the only good road through the Forest. Kent had taken thirty years to subdue, and it took sixty to conquer Sussex and its neighbouring territory. The Sussex shore was more thickly peopled by the Britons than many parts of the island, and that it found favour in the eyes of the Romans could be imagined by the traces of the villas and settlements left to us in Bignor, to give only one site.

Coming to a description of primitive settlements, or villages, Mr. Leggatt said they had in Sussex probably as many such sites as in any other county, and their names are ever with us. For instance, there were plenty of places ending in "ing" along the southern shore admittedly of Saxon origin. Such were Goring, Patching, Poling, Tarring, Sompting, Beeding, Worthing, Ditchling, Hastings, Poynings, Rottingdean, and Ovingdean, and others still remaining, where the invaders gathered round their central camp or stockade, built their dwellings and their heathen temple or church, and lived in the main as freemen, holding by tribal cohesion and contract the lands they had gained by their own spears. The more composite names of other villages, such as Aldingbourne, Angmering, Arlington, Billingshurst, Blatchington, Storrington, and Etchingham, all showed their derivation from patronymics more ancient than themselves, and of Saxon origin. Again, if they looked along the edges of the Weald, they would find many "dens" and "hursts" and also "folds." The general division of the land in the villages was such as to allow each family to have a fair share in its cultivation and produce. To insure fair play, the men met when matters were in dispute, or for annual allotment, and this gathering was called the "mark moot." The boundaries of the holdings were rigidly defined, and they were known as "marks." If by change or stress any of these were joined together, the general boundaries were altered, until by the formation of a kingdom they were lost or became waste. Yet the land belonged to the freemen as a whole, not to be divided or encroached on by a

stranger; and if perchance a stranger should come through, he had to blow his horn or shout to show that he came in peace. Eventually this system of land tenure became modified by the pressure of population. "Shires," formed by the amalgamation of marks, came into being, and as marks had the mark moot as the centre of justice, so these latter districts had their "shire moots." War was an important part of the business of our early Saxon forbears, and at fifteen the Saxon youth was made a warrior by the presentation of arms. The spear was the more national weapon than the iron one-edged sword. He carried, too, the short seax, at once knife and dagger, slung from his girdle, and wore a skull-cap or helmet, with the iron-wrought figure of a boar above it. The gathering of the freemen of the tribe in arms was known as the "folk moot," the Ealdorman, or King, was the leader, and each group of warrior kinsmen fought in loose order round their chiefs. Every "Hundred" could send four representatives to the "Hundred moot" to make laws for the whole body, but the various villages could make their own local regulations. Above the "Hundred moot" was the "Folk moot."

After giving much interesting detail of Saxon life and of early land tenure in the neighbourhood of Brighton, Mr. Leggatt proceeded to illustrate locally some of the arrangements for agriculture in Anglo-Saxon times. They saw a few months ago, he said, the balks and raised terraces and strips of land lying to the west of the Ditchling Road, how they had evidently been cultivated many centuries ago. The finds of Roman pottery and other articles proved their antiquity, while the hamlet to the north was called Eastwick, and what name could be more Saxon than that? Where was the corresponding Westwick? They had still Southwick; where was Northwick? They were surrounded on all sides by traces of Saxon life. The tribal or family names were eloquent in every direction, and they were proud of their ancestry, from whom had sprung the nation of to-day.

Mr. W. H. Burrell presided at a meeting of the Prehistoric Society of East Anglia on January 23. The first paper was by Mr. Harold Picton, on "Mammalian Remains and Implements at Clacton-on-Sea"—*i.e.*, in the stretch of blue loam which lies between the pier at Clacton and the old western jetty. The second paper, by Mr. W. G. Clarke, was on "The Distribution and Classification of Norfolk Flint Implements." Mr. Clarke stated that he now had records of flint or bronze implements from 340 Norfolk parishes. Next Mr. H. H. Halls read a note on "A Folk-lore Fragment," in which, after alluding to the use by Lincolnshire shepherds of Celtic numerals, and by most of the children in Norfolk of the counting-out rhyme beginning "Ena, mena, mina, mo," with corrupted Celtic numerals, he stated that about thirty years ago there was living in Cowgate Street, Norwich, a "wise woman," who was able to cure many ills. To cure rheumatism her prescription was to heat flint stones, drop them in water, and then drink the liquid. Heating flints and dropping them in water was the Neolithic method of boiling, and the lecturer suggested that the prescription he had mentioned was a prehistoric practice which had survived, owing to the attribute of magic which it would possess among succeeding races. He gave a number of instances, ancient and modern, of the religious and superstitious significance of Neolithic flint implements and of their supposed curative properties. Mr. Halls also exhibited a series of implements, including one—probably a Paleolith—found during excavations in The Close, Norwich; Cissbury type implements from Ringland and Cranwich; two Neolithic harpoon-barbs, a leaf-shaped and barbed arrowhead (the latter with a broad stem), a finely-chipped knife, a flat-backed axe, and a bronze ornament (probably Saxon), from Santon Downham; and a broad-based barbed arrowhead of uncommon type from Hethel.

Mr. W. A. Dutt (Carlton Colville) sent for exhibition a bronze pin nearly 3 inches long, and with double spirals at the head (supposed to be of the Bronze Age), found at Ellingham; and about fifty North American arrowheads and spearheads of varying types found on the border of Missouri and Oklahoma (Indian territory). He also sent a midget arrowhead, used for shooting birds, from the Yellowstone Park. Other exhibitions were made.

Mr. E. A. B. Barnard read an interesting paper on "The Incorporation of Evesham," on January 18, before the members of the Birmingham Archæological Society. The Charter of Incorporation was granted in 1604, and Mr. Barnard dealt with the period from the dissolution of the monasteries in 1539 to 1610. He described the way in which the people of small towns interested themselves in social questions, and spoke of the methods they adopted to bring about reforms. One subject in which the Evesham Corporation became peculiarly active had reference to the licensing question. It was thought fit in the interests of the public weal and for the comfort of the borough to suppress all "mean tippling" and "blind alehouses" which assumed liberty to brew for themselves. That was contrary to law and order, and a further complaint was that not only was the price of fuel thereby raised, but the price of malt also, while the poor were not sufficiently served with beer and drink at such reasonable prices as by the laws of the kingdom they ought to be. The Corporation consequently decided that no victualler or alehouse-keeper should brew his own beer, but should take it from the common brewers, and the penalty for an infringement of that decision was fixed at 10s. Many other matters in the history of Evesham were touched upon, reference being particularly made to the way in which the Corporation dealt with an outbreak of the plague. The address was pleasantly illustrated by about thirty lantern pictures taken from old prints and photographs in the possession of Mr. Barnard, among them being views of the Charter, the Charter-box, the borough seal, the maces and loving cup, the Town Hall, and of parts of old Evesham.

At the Bristol meeting of the Bristol and Gloucestershire Archæological Society in January Mr. J. E. Pritchard read a paper entitled "Bristol Archæological Notes for 1910," illustrated by drawings and photographs. The paper was too long and too detailed to be briefly summarized here. It noted not a few interesting discoveries, including a skull

dug at a depth of 20 feet, which had belonged to a small, slender-limbed horse or pony of the plateau type of Professor Cossar Ewart, and recorded much excellent work in the direction of the preservation of local antiquities of various kinds.

Other meetings have been a successful conversazione of the ESSEX ARCHÆOLOGICAL SOCIETY at Loughton on January 21; the Rev. H. E. Ketchley's lecture on the "History and Antiquities of the Street Villages," before the YORK ARCHÆOLOGICAL SOCIETY on February 7; the annual conversazione of the CARMARTHENSHIRE ANTIQUARIAN SOCIETY at Carmarthen, on January 18, when many interesting historical relics were exhibited; meetings of the SOCIETY OF BIBLICAL ARCHÆOLOGY, on February 8; the BERKSHIRE ARCHÆOLOGICAL SOCIETY at Reading, on January 19, when the Rev. P. H. Ditchfield lectured on the work of the Royal Commission on Historic Monuments; the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY at Gloucester, on February 6, when the Rev. Canon Bazeley discussed "The Recent Discovery of a Roman Villa at Hucclecote, as throwing some Light on Roman Gloucester"; the HALIFAX ANTIQUARIAN SOCIETY, on February 7, when Mr. E. P. Rouse read a paper on "An Old Halifax Library"; and the annual meetings of the SUNDERLAND ANTIQUARIAN SOCIETY on January 17, and of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY on January 27.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

MEMORIALS OF OLD LEICESTERSHIRE. Edited by Alice Dryden. With many illustrations. London: *George Allen and Sons*, 1911. Demy 8vo., pp. xii, 299. Price 15s. net.

This volume of the "Memorials of the Counties" series contains an unusual proportion of really valuable papers. Well-worn themes have been avoided; and the matter is for the most part fresh and of permanent value. After an admirable chronological sketch of "Historic Leicestershire" by the Editor, there follow four papers which give in historical sequence a tolerably complete outline of the archæology of the county. In the first Mr. Harold Peake, with the aid of two maps, attempts, with no small success, to trace "The Prehistoric Roads of Leicestershire." This thoughtful and suggestive paper should lead to further work in the same direction. The tracing of trade-routes in prehistoric days is no easy task, but it has a singular fascination for the student, and will be found to suggest and to lead to many important byways of exploration. The three following articles—"Prehistoric Leicestershire, Parts I. and II.," "Leicestershire under Roman Influence," and "Leicestershire in Anglo-Saxon Times"—are all by Mr. A. R. Horwood. They contain sound archæological work, and give distinction to the volume. Among a number of excellent illustrations is a fine plate of the noteworthy Bronze Age bucket, found at Mountsorrel, which is now in the Leicester Museum. Although the volume is thus strong in archæology, other aspects of county history are not neglected. A long paper, with appendices, by Mr. A. P. Moore, is of conspicuous importance, putting into print, as it does, for the first time a remarkable series of records of inspections of churches, called *lustrationes ecclesiarum*, made in certain years between 1619 and 1674, which are preserved in the archdeaconry registry. Under the title of "Leicestershire Churches in the Time of Charles I.," Mr. Moore, who is Registrar of the Archdeaconry of Leicester, gives, with comments, a number of extracts from these *lustrationes ecclesiarum*, which reveal a lamentable condition of things. At Castle Donington in 1633—"The chancell is all full of rubbish and durte," with much other dilapidation. At Houghton (1633) broken windows and unpaved aisles are noted, while the town-plough was laid up in the south aisle. Mr. Moore illustrates ecclesiastical conditions by many interesting quotations from the literature of the period. The whole paper is of unusual ecclesiological interest and importance. The subject of "The Ancient Houses" of the county is treated by an expert—Mr. J. A. Gotch. An expert in a different field, Mr. C. J. Billson, traces "Vestiges of Paganism in Leicestershire" in a paper which is far in advance of many of the folk-lore articles in other volumes of the series. Another good paper, embodying the results of systematic work, is "A Description of the Tombs and Monuments having Sculptured Effigies up to the Close of the Seventeenth Century," by Mr. W. S. Weatherley, with a fine series of illustrative plates. Several other articles complete an admirably edited volume, which is certainly one of the very best of the County Memorials series.

* * *

HOW TO TRACE A PEDIGREE. By H. A. Crofton. London: *Elliot Stock*, 1911. 8vo., pp. xii, 67. Price 2s. net.

Miss Crofton has here provided the amateur pedigree-hunter with a handy little manual. Within its limits it is thoroughly practical and helpful. The beginner's first steps are rightly guided, and he is then introduced briefly to the thickets and jungles of papers and publications in which his quarry may lie concealed. Printed and manuscript sources in England, Scotland, and Ireland are passed in review, with lists of publications of various classes to which it may be found helpful to refer. We are glad to notice that Miss Crofton emphasizes the necessity for constant verification of information. "Verify your information," she says, on p. 5, is "the golden rule to be most carefully observed by genealogists"; and the statement is repeated with emphasis at the end of the book. "It is often easy," says Miss Crofton, "to get information second-hand; but to make it his own the searcher may have to exercise a good deal of patience and research, and he must sometimes be prepared for disappointments." The beginner who

wishes to trace his own or a friend's pedigree should certainly get this little book. It is cheap, handy, and gives the information which it is essential to know.

* * *

GREAT PYRAMID PASSAGES AND CHAMBERS. By John Edgar, M.A., and Morton Edgar. Vol. i., 164 illustrations. London: *Elliot Stock*, 1910. Square demy 8vo., pp. 301. Price 7s. 6d. net.

This is a most extraordinary book. Much of its contents is quite outside our scope. The authors, evidently men of much ability, one of whom died while the book was in the press, are of the school of the late Professor Piazzi Smyth, and profess to show, according to the sub-title, "how the great pyramid of Gizeh symbolically and by measurement corroborates the philosophy and prophetic times and seasons of the divine plan of the ages as contained in the Holy Scriptures." Accordingly we find in one "résumé of proofs" after another how "The Horizontal Passage represents the course of the world during its 7,000 years of training" (p. 83); "the Grand Gallery symbolizes the condition of the Justified of the Gospel Age" (p. 91), and so on and so forth. Discussion or criticism of these and the like futilities would be out of place in an archæological magazine. One can only read and wonder. But apart from all this, the volume is worth having for the sake of the illustrations. The reader who can disregard the symbolical day-dreamings of the authors will find a really splendid series of photographic pictures of the chambers and passages, doorways and angles, of the interiors of the pyramids of Gizeh. Most of these, which are reproduced with excellent clearness, are too large for our page. We reproduce a small example above, which shows the door-like entrances to some of the rock-hewn tombs situated near the west base of the Great Pyramid. Besides the very fine series of interior views, there are many illustrations from the exterior of single pyramids and of pyramid ruins, as well as a number of scenes and sites in the Holy Land.

ROCK-HEWN TOMBS TO THE WEST OF THE GREAT PYRAMID OF GIZEH.

THE DAWN OF MEDITERRANEAN CIVILIZATION. By Angelo Mosso. Translated by Marian C. Harrison. With 203 illustrations. London: *T. Fisher Unwin*, 1910. Demy 8vo., pp. xxiv, 424. Price 16s. net.

In this handsomely produced and bountifully illustrated volume the late Professor Mosso has done good service in the work of popularizing the results of recent archæological research. He has brought together a large collection of facts and of the details of excavatory work, while the illustrations, which are nearly all excellent reproductions of actual relics brought to light in Crete, or in one or other of the countries bordering the Mediterranean, form a

valuable archæological picture-gallery. We regret, however, the form of the book. It is not a continuous, coherent treatise of the subject stated in the title, but a collection of more or less detached essays bearing on that subject. The second chapter, for instance, discusses "The Origin of Writing," chiefly, of course, in connection with the remarkable examples of an unknown linear script discovered at Knossos and the famous disk found at Phæstos. A remarkable piece of interpretative work, it may be noted, which would have fascinated Mosso, may be found in *Harper's Magazine* for January, wherein an American professor puts forward a translation of the strange symbols in the concentric circles of the Phæstos disk which deserves the attention of all students of these unknown scripts and symbols. But this is by the way. The third chapter of Mosso's book jumps to "Egypt before the Pharaohs"; the fourth skips back to "The Excavations beneath the Minoan Palaces of Phæstos," and so on. The work would have had more value, for antiquaries at least, if the contents had been welded into a unified study. However, the professed object of the author was "to excite the curiosity of those who are not archæologists," and this certainly the book is bound to do. The less experienced reader may be warned, however, while taking note of the facts of excavation and "finds," to be cautious in accepting Professor Mosso's theorizings. The Professor was not a trained, nor, indeed, a professed, archæologist, and his methods are seriously open to question. The designations "Neolithic" and "Palæolithic" appear sometimes to be confused, while comparisons are made which are chronologically impossible. The author's *obiter dicta*, too, sometimes reveal a curious lack of scholarship. On p. 283, for example, he remarks: "The word slave only appears once in the Homeric poems, and for males no slavery existed"—a statement which will certainly astonish students of the Homeric poems. Curiously enough, near the top of the same page the author makes the "wife of Alkinoos" tell Odysseus, when she presented him "with a chest which held the gifts of the Pheakians," to "make sure that it is closed and to have it better tied up, lest the galley slaves open it while he sleeps." Notwithstanding drawbacks, however, there is much in the book, especially the illustrations, which will be helpful to readers who wish to have some acquaintance with the results of excavation in recent years in Crete and on the Mediterranean littoral.

* * *

STALLS AND TABERNACLE WORK: BISHOPS' THRONES AND CHANCEL CHAIRS. By Francis Bond, M.A. Illustrated by 124 photographs and drawings. London: *Henry Frowde*, 1910. Demy 8vo., pp. xvi, 138. Price 6s. net.

It is surprising that so little attention hitherto has been paid to the stallwork in which English cathedrals, minsters, and churches are so rich. Screens have been studied and described, classified and reproduced, but stalls have been comparatively neglected. In this volume of the set of books devoted to "Wood-Carvings in English Churches," Mr. Bond has done much to fill the gap. The book reveals an amazing wealth of beauty in design and in execution, in the careful, loving carving of elbows and backs (panelled and otherwise), of desks, stall-ends, and canopies. Apart from the manifold beauties of much of this ancient woodwork, there is a world of ecclesiological lore connected with the arrangement and numbers of the stalls, with the various places of honour and the positions occupied on different occasions and at different places by various dignitaries. The earliest English stallwork, except for a few isolated fragments, appears to be of the fourteenth century, as seen, for example, in Winchester Cathedral, the splendid canopied work in which Mr. Bond dates approximately at 1305. From the fourteenth century to the Dissolution English cathedrals and churches present a wonderful collection of carved stallwork, which seems to have grown in variety and in beauty right up to the time when the sudden end came to all such development. Experts will probably not agree with all Mr. Bond's suggested dates, but much is here done to systematize and order our knowledge. Six chapters deal with stallwork generally and with its historic development; the remaining two treat of Bishops' thrones and chairs in chancels. Among the latter are noted many curious, isolated examples, the original use of which is decidedly uncertain. The volume, like its predecessors, abounds with fine illustrations, mostly photographic, which, even more perhaps than the text, will make the reader realize the extraordinary beauty and variety of the craftsmanship here reviewed. A brief bibliography, with lists of measured drawings, and indexes to places, illustrations, and subjects, complete a delightful book.

* * *

THE DOMESDAY BOOK OF CAMBRIDGESHIRE. Edited by the Rev. C. H. Evelyn-White, F.S.A., and H. G. Evelyn-White, B.A. London: *Elliot Stock*, 1910. Small 4to., pp. xxxviii, 174. Price 5s. net.

That well-known and capable East Anglian antiquary, the Rector of Rampton, Cambs, with the assistance of his son, Mr. H. G. Evelyn-White, late scholar of Wadham College, Oxford, has produced a most useful and comprehensive edition of the Cambridgeshire section of the Conqueror's Great Survey of 1086, the foundation of all true local history. This portion of the Domesday Book has not hitherto been printed in separate form. Even when the surveys of counties have been published in monograph form, they are usually awkward in size and costly in price; but in this case the original Latin text extended, an English translation, together with an excellent and scholarly introduction and thorough indexes, can be obtained for the modest sum of five shillings. Not only is this by far the cheapest county Domesday Survey with which I am acquainted, but, having recently closely studied the Domesday sections of the numerous first volumes of the Victoria County Histories, I have no hesitation in saying that it is equal to the best. J. CHARLES COX.

* * *

DUTCH AGNES: HER VALENTINE. By W. G. Collingwood. Kendal: *Titus Wilson*, 1910. 8vo., pp. 215. Price 3s. 6d. net.

The sub-title of this little book, the "get-up" of which does much credit to its provincial publisher, describes it as "The Journal of the Curate of Coniston, 1616-1623." Professor Collingwood has taken the names of his characters from the parish registers, and some particulars of the German miners,

who play so prominent a part in this village drama, from the *Transactions* of the Cumberland and Westmorland Antiquarian Society; but he has made these dry bones live. In these journalizings of the village priest and schoolmaster (who taught the "barnes" in the church), with their records of the sayings and doings of the homely dalesfolk, we get a vivid picture of country life among the northern fells and dales in the days of James I. We hear the echoes of the savage warfare in the Palatinate, and get faint glimpses of the effect of the political and ecclesiastical intrigues of the time upon even so remote a spot; but the main interest is in the love-makings and merry-makings, in the joys and sorrows of the humble farming and mining folk. In some respects the colouring may be a little too modern, as the author says, for a genuine document, though, on the whole, story and setting are in admirable keeping; but the people who move in these pages are alive and real, and their tender and humorous presentment is an admirable bit of imaginative work woven on a historical background.

* * *

THE RECORDS OF NAVAL MEN. By Gerald Fothergill. Walton-on-Thames: *C. A. Bernau*; London: *Simpkin, Marshall and Co., Ltd.*, 1910. Price 2s. 6d. net.

Mr. Fothergill's little book is the eighth volume of the Genealogist's Pocket Library, books of which the chief characteristics have been their careful thoroughness (within their limits) and their practical usefulness to working genealogists. The valuable publications of the Navy Record Society have drawn attention to much useful material, and Mr. Fothergill shows what a variety of other sources have been, comparatively speaking, overlooked. The book is chiefly a guide to the various series of Naval Records roughly listed by the Public Record Office in 1904—to Muster and Pay Books, Bill Books, records among Domestic State Papers, Treasury and Home Office Papers, Lieutenants' Passing Certificates, Services, Bounty and Pension Papers, Correspondence, Minutes, and a variety of other sets of records. In a brief introduction Mr. Fothergill shows the value of these tools to the searcher for purposes of tracing and identifying the quarry of the moment. There are excellent indexes of subjects, places, and surnames. For convenience of reference the book is not paged, but the paragraphs are numbered.

* * *

We have received a copy of the first issue of *Annuaire de la Curiosité et des Beaux Arts*, published at 90, Rue Saint-Lazare, Paris (price 5s. 6d.), and dated 1911. In its 359 pages it contains lists of artists who died in 1910; bibliographical notices of art books of that year; a commercial directory of booksellers, dealers in antiquities, *objets d'art*, art and antiquarian publications, etc.; a directory of artists of every kind—painters in oils and water-colours, miniaturists, sculptors, engravers, etchers, etc.; details of exhibitions, sales, and so forth. Naturally, the lists and details for France are much fuller than for any other country; but, on the whole, the work is remarkably comprehensive. Antiquaries and collectors will certainly find it useful. The list of dealers and experts in France is particularly comprehensive, while the corresponding lists for England, Germany, and other countries, contain a very large number of names and addresses. The book promises to be a very useful addition to the long row of annual volumes of reference.

* * *

In the *Scottish Historical Review*, January, the first place is given to an address delivered to the Students' Historical Society in Glasgow University by Sir J. Balfour Paul, on "Edinburgh in 1544 and Hertford's Invasion"—*i.e.*, the attack on the Scottish capital by the English army under the Earl of Hertford in May, 1544, when the city was ruthlessly burnt and plundered, and the surrounding country devastated. It is a terrible story. Mr. Andrew Lang contributes a small collection of Jacobite songs, reprinted from a single copy now in the British Museum Library. Among the other contents is an interesting account of "Two Glasgow Merchants in the French Revolution"—the brothers John and Benjamin Sword—by Mr. H. W. Meikle. *Northamptonshire Notes and Queries*, June, 1910, just issued, offers a varied bill of fare. The illustrations include a very fine plate of the arms of the extinct family of Elmes on a stone brought to light in 1909, during repairs at Lilford Hall, near Oundle. There are also two plates of a circular stone dove-cot at Roade, and a good plate of the imposing church at Rothwell. The *Architectural Review*, February, has an able paper, well illustrated, on "Nonsuch Palace, Surrey," by Mr. A. W. Clapham, with a wealth of other illustrations of houses, old and new, old gardens, etc. The *Berks, Bucks and Oxon Archæological Journal*, January, has fourteen fine photographic plates of the Berkshire churches of Uffington and Longcot. The *Selborne Magazine*, February, which has been enlarged, has an illustrated paper on "Highland Bridges," by Mr. H. B. Watt. We have also received *Rivista d'Italia*, January; *Travel and Exploration*, February, with a delightfully varied and appetizing bill of fare; and part 13, vol. i., of Mr. H. Harrison's dictionary of *Surnames of the United Kingdom*, covering from Herbertson to Houlton, and, like its predecessors, containing in compressed and convenient form a mass of valuable philological matter.

Correspondence.

"COUNTY CHURCHES: NORFOLK."

TO THE EDITOR.

FOR upwards of two score years I have spent my leisure time in the unremunerative but congenial task of writing books and articles on ecclesiological and topographical subjects. For a like period I have reviewed books in weekly and daily papers as well as in monthly magazines. I was also for some years editor of the *Antiquary*, and for two other periods of the *Reliquary*. But, in all my experience, I have no recollection of a case in which a third person has intervened to controvert a review in a previous issue, until, to my amazement, I found that Dr. Astley had done this in your February number. It will be somewhat awkward if this is to be the practice in your columns. For instance, Dr. Astley edited in 1908

a volume of *Memorials of Old Norfolk*, to which, as one well acquainted for many years with the county, I was asked to contribute. To the best of my belief that volume was favourably noticed in your pages. It so happened that in three of the articles in that book I noticed what seemed to me, not mere misprints, but distinct blunders and mistakes. I think Dr. Astley would have been somewhat surprised if I had asked for one of your columns to set forth in detail the errors in a generally good work.

If Dr. Astley was anxious to help me, he could not possibly have taken the course which has commended itself to his judgment. I have had several most kind letters from his brother clergy of Norfolk pointing out certain errors and omissions. It would have been only common courtesy in my critic if he had stated that the errata occurred through absence from home when the sheets were going through the press. It had been arranged that these two little volumes were to be ready for the Church Congress at Cambridge. I was more or less unwell all last year, and was far too indisposed to do proper press reading when the time came. Unfortunately, I made the mistake of trusting well-intentioned folk to take my place.

It has been publicly announced in the county some time ago that a second revised edition of *Norfolk Churches* is in active progress. I by no means, however, accept all Dr. Astley's corrections and suggestions. I do not, for instance, agree with his idea about the Fakenham font; whilst as to "low-side windows," the absurdity and impossibility of connecting them with demonology has long ago been set forth. Moreover, I never pretended to give a full list of Norfolk low-side windows. The few real errata that Dr. Astley notes are obvious enough to the most careless reader. J. CHARLES COX.

"TWO ANCIENT SCOTTISH BROOCHES."

TO THE EDITOR.

Under this heading in your last issue (February) Sir Charles Robinson has included photographs of two of his Scottish brooches. Fig. 2 is not of an original brooch, but a cast from one to be seen in the Royal Scottish Museum, Chambers Street, Edinburgh. And above this, in another case on the next floor, is a cast similar to that in the possession of Sir Charles Robinson. The original brooch is ticketed "Large Highland Brooch, Celtic Design," and it lies in the "Noel Paton Collection" there; while the cast is labelled "of eighteenth-century date," implying, we must presume, the same date as that of the original brooch, for in Scotland the latter is looked upon as a comparatively modern ornament, whereas the cast, as I shall prove, belongs to the third quarter of the nineteenth century.

I happened to be calling on a friend, Mr. Robert Glen, one of the best authorities on Scottish weapons, dress, and musical instruments, who saw my copy of the *Antiquary*, and spotted at once the abovementioned brooch as being identical with a cast which he himself possessed, and he told me its history. It appears Mr. Glen's uncle, the late Mr. Alexander Glen, also of Edinburgh, owned the original brooch, and that he, about forty or fifty years ago, got a good brass founder to make half a dozen casts from it, their diameter being $5\frac{7}{8}$ inches. These were put into a sale in Edinburgh, and were soon sent flying over the country. It is, too, most certain that casts have been made from those casts, so that by this time there may be several more "original" brooches of the same design in various collections.

Mr. Alexander Glen sold *the* original to Sir Noel Paton. An expert could at once tell the difference between the same and a cast. The genuine one, Mr. Robert Glen informs me, was made out of two pieces of brass soldered together with silver. In any case, though the silver cannot be seen on the upper surface, I have made out for myself, with Mr. Graham Glen's (a great nephew) assistance, the junction of the two pieces, which is so very faint that it can only be seen at a certain angle and could not well be photographed. Mr. Robert Glen also possesses a "niello" brooch very similar to Sir Charles Robinson's, seen in Fig. 1 of his paper. GEORGE A. FOTHERGILL.

SANTA MARIA DE SAR.

TO THE EDITOR.

It is at any rate satisfactory that my illustrated article on this interesting church of Santiago in Galicia has elicited such attention as to evoke two letters on the subject. I would point out to the gentlemen who differ from my opinion (deliberately come to, and to which I still unflinchingly adhere) that the leaning pillars are due to foundation trouble, and not to design, that I most judicially stated there was another theory. I said, and it is well to repeat it, for it seems to have been overlooked: "There are, therefore, two distinctly different views held regarding this interesting church and its curious leaning pillars, and it is only fair to mention the fact in order that future antiquaries may see things for themselves and form their own conclusions" (*Antiquary*, p. 409, November, 1910). I do not think I could sum up the whole matter less dogmatically.

My main argument is: For what possible purpose could a church be so deliberately constructed, stone upon stone, ugly and out of the plumb? And why, if so built, were such absolutely out of proportion buttresses added on both sides of the church and at a later date? Why, too, was a new stone ceiling needed?

Mr. O. H. Leeney takes exception to my comparison between the leaning tower of Pisa, because of its present great height, and these comparatively little pillars. If he will kindly read what I said about the Pisa tower he will notice that the *leaning* of that Pisan curiosity began when only a height of 40 feet had been reached above the ground (*Antiquary*, p. 409, November, 1910), and the erections made above that height were the attempts of subsequent architects, at different and extended periods of time, to remedy that leaning, through defective foundations, which was already existent and apparent.

J. HARRIS STONE.

Oxford and Cambridge Club,
Pall Mall.

NOTE TO PUBLISHERS.—*We shall be particularly obliged to publishers if they will always state the price of books sent for review.*